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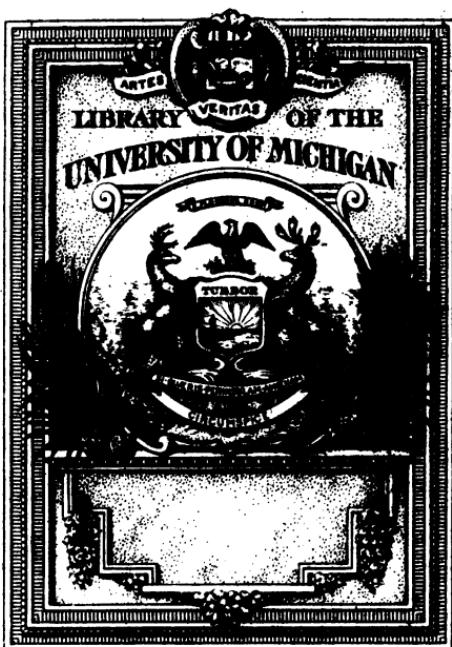
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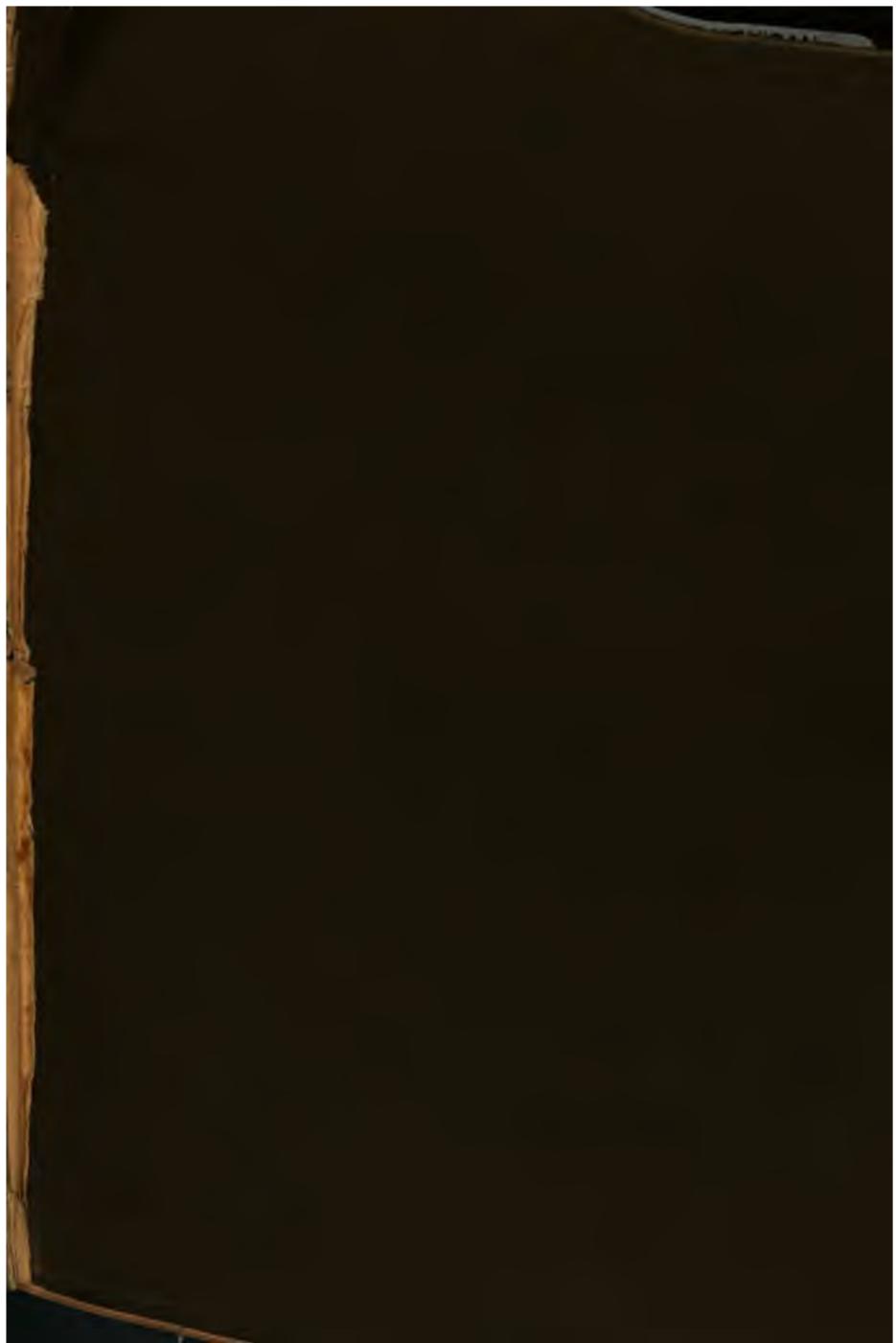
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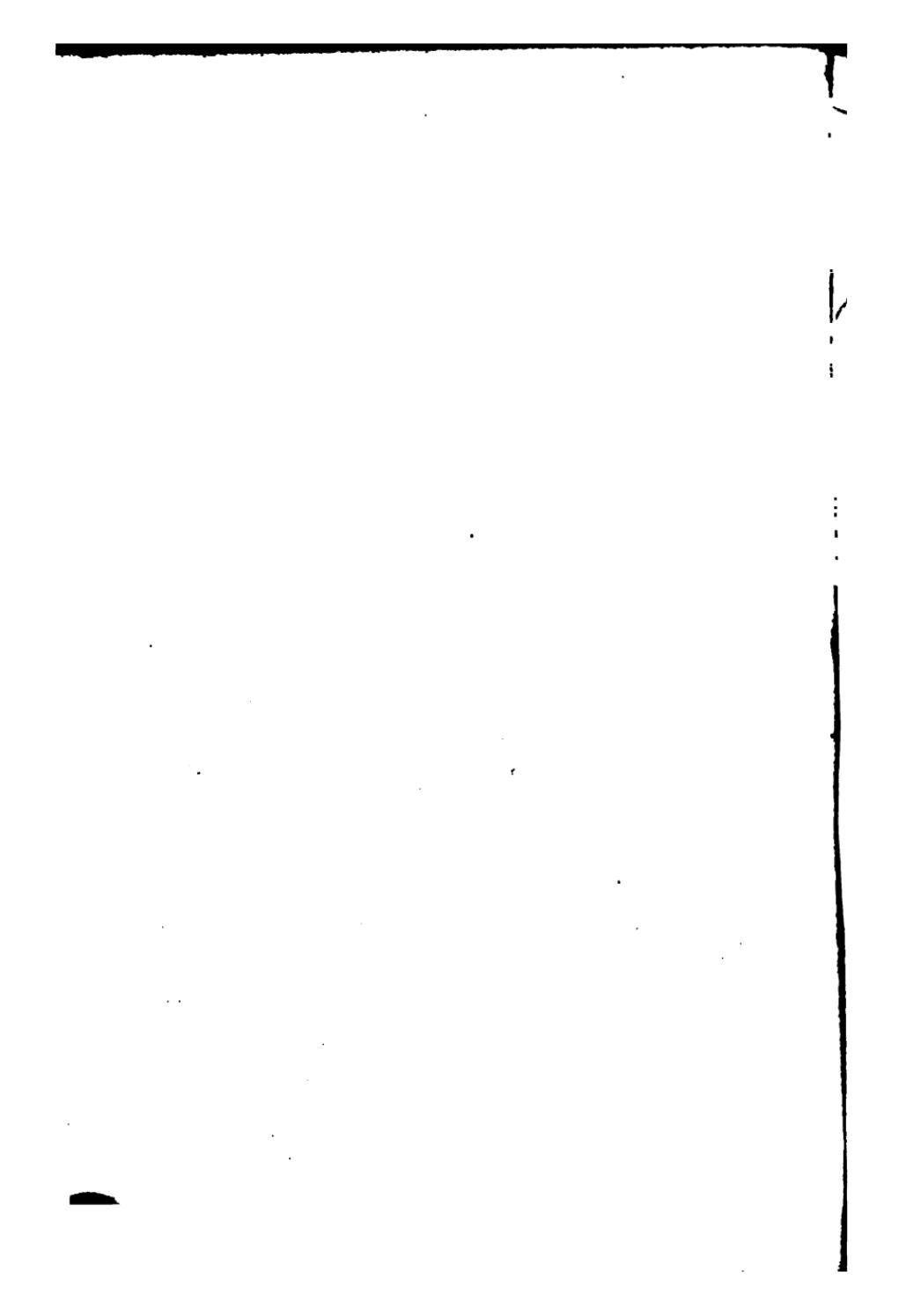
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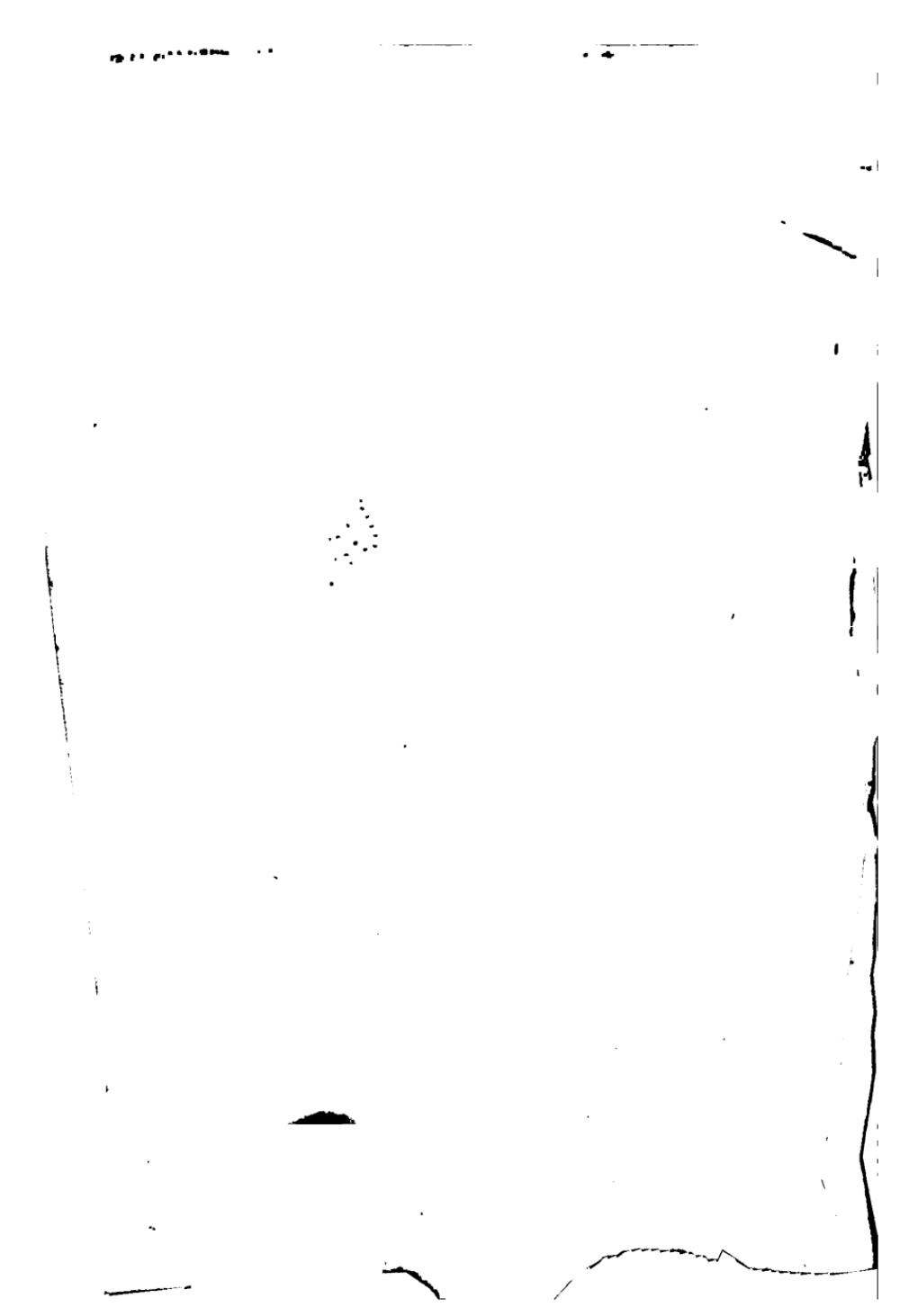


BURNING AND SHINING LIGHTS.





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BURNING
AND
SHINING LIGHTS.

By the

REV. ROBERT STEEL, M.A.



T. NELSON AND SONS,
LONDON, EDINBURGH, AND NEW YORK





BURNING AND SHINING LIGHTS;

or,

Memoirs of Eminent Ministers of Christ.

BY THE

REV. ROBERT STEEL, M.A., PH. D.,
AUTHOR OF "DOING GOOD, OR THE CHRISTIAN IN WALKS OF USEFULNESS,"
"LIVES MADE SUBLIME," ETC., ETC.

"Oh, could we copy their mild virtues! then
What joy to live, what blessedness to die."

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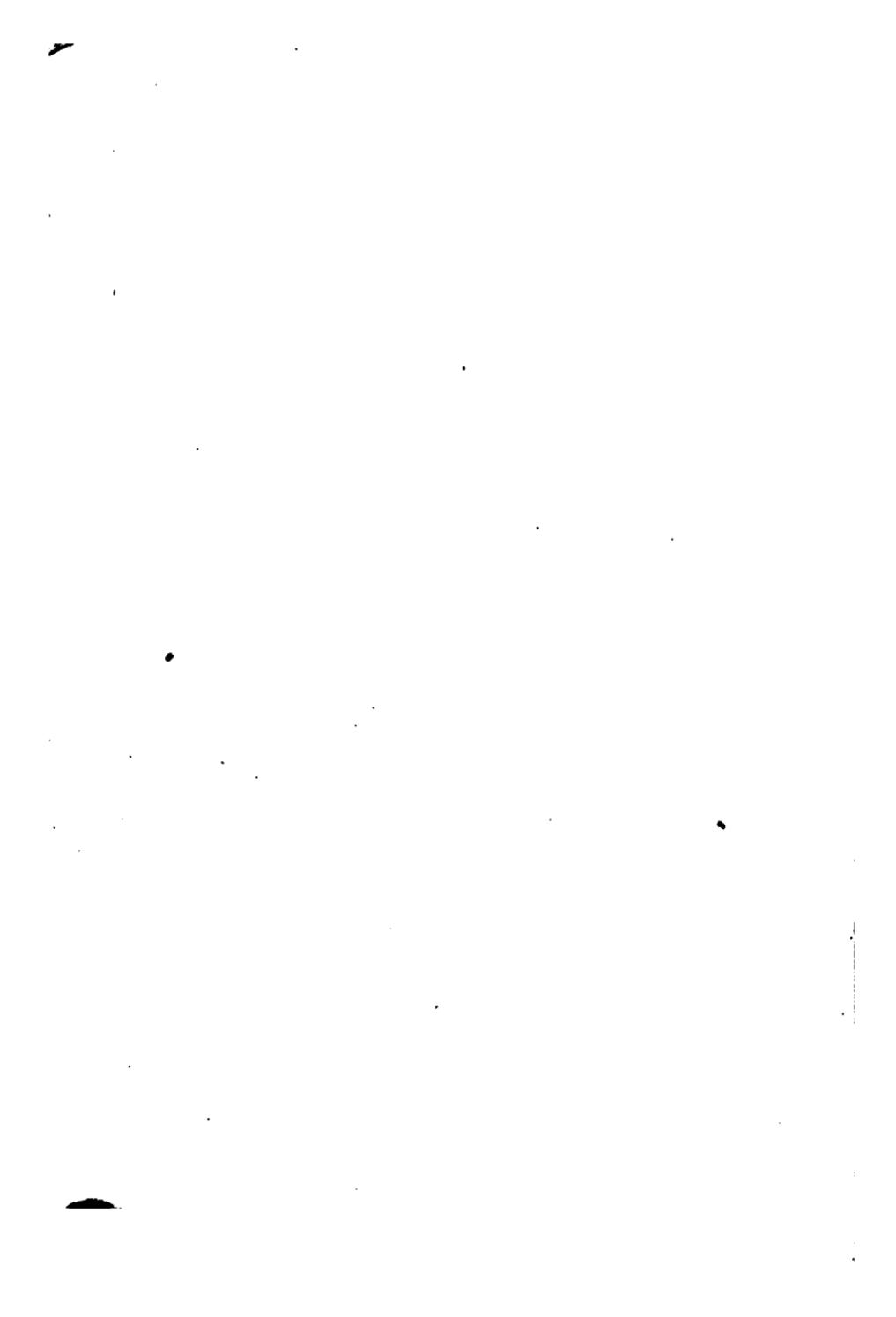
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BURNING AND SHINING LIGHTS.

I.

PATRICK HAMILTON,

FIRST PREACHER AND MARTYR OF THE SCOTTISH REFORMATION.

HE present age is renowned for its research. The rubbish has been cleared away from buried cities and the dust from long-neglected libraries. Much has been brought to light that has dispelled darkness from ancient history, and resolved doubts that long perplexed the thoughtful. Niebuhr has, by his learned and antiquarian studies, shown that early Roman history is little else than legend, and that Livy cannot be trusted. Young and Champollion, Wilkinson and Bunsen, have from hieroglyphic stones and forgotten authors, gathered anew the records of Egyptian dynasties; and Botta, Layard, and Rawlinson, have deciphered Assyrian chronicles from the slabs and cylinders which their labours had disentombed. By these unanticipated witnesses the Bible narrative has obtained new evidences of its veracity, and Strauss and others, who endeavoured to carry the principles of Niebuhr into Biblical study, have been confuted.

by the weapons in which they boasted. Truth has gained immensely, and error suffered irretrievable loss, by the disclosures of sepulchres, and ruins of empires.

The travels of Mr. Stephens, too, have shown that Central America is no modern part of the New World. Cities of many centuries ago, with art and architecture, have astonished those who attributed barbarism and ignorance to the aborigines of the great Western Continent.

As in *localities*, so has it been in *characters*. Learned inquiry has changed or modified our views of men of other times. The Epistles of Ignatius and the Books of Hippolytus have cast off their ceremonys, and by means of Cureton and Bunsen have spoken as by their living words. The research of M'Crie has vindicated Knox, that of Mignet has condemned Queen Mary, while Archdeacon Hare has triumphantly refuted the oft re-echoed calumnies against Luther. Calvin and Beza have received thorough vindications from the pen of Dr. Cunningham. And the State Paper Office has fully corroborated the testimonies of writers with regard to the sufferings of the Covenanters.

We had lately the happiness of welcoming another contribution to interesting biographical discovery. Professor Lorimer, of London, found original sources of information regarding the "Precursors of Knox," in Scotland, which had been unheeded for three centuries in the library of Wolfenbüttel. The clue once found, led to other stores; and in the historical biography of Patrick Hamilton, the first preacher and martyr of the Scottish Reformation, we have an instalment of the result. The author, devoted by his academic office to philological and exegetic study, deserves the cordial thanks of all his

readers for the patient research and condensed erudition which he has afforded them in this valuable work in another department than his own.

The period to which Professor Lorimer addressed himself is singularly interesting to all true Protestants, and must prove to patriotic Scotchmen a favourite study. Bonnechose and Ullmann have made us acquainted with Reformers before the Reformation on the Continent; Dr. Vaughan has reproduced the Life of Wickliffe more fully than the reformer's own contemporaries knew it; we have had brief notices of Lollards in England, and Lollards in Kyle; Dr. Jamieson made his countrymen familiar with their venerated Culdees; and the link wanting has now been met by a true and faithful account of the Precursors of the Reformation in Scotland. This is all the more interesting, as it is in advance and independent of the labours of Merle D'Aubigné, whose History of the Reformation, that has done so much to rekindle Protestant zeal and renew acquaintance with the heroes of our faith, yet lacks the volume on Scotland.

PATRICK HAMILTON was a younger son of Sir Patrick Hamilton of Kincavel and Stanehouse in Lanarkshire. His father was one of the last knights of Scottish chivalry. His mother was a grand-daughter of James II. He was thus allied to the noblest families and highest personages in the realm. He was born, it is believed, in 1504. His early life was spent during a stormy period of Scottish history. The battle of Flodden, fought September 9th, 1513, paralyzed the country, bereft it of its best men, and opened the way for a series of internecine contests, which wasted both Church and State during the minority of James V. The offices of the church were frequently the

occasion of bloody contest. The dignitaries who filled them were worldly and scandalous. The mass of the clergy were ignorant and immoral. More than any other country throughout Christendom was Scotland under the tyranny of a godless priesthood. They possessed the best land and the richest spoils. The Church of St. Michael in Linlithgow, for instance, had sixteen altars, which drew among them in varied proportions no fewer than *two hundred and twenty-eight* annual rents from tene-ments in the town. Others were equally extortionate.

Patrick Hamilton was designed for the Church, and obtained the Abbacy of Ferne, in Ross-shire, in 1517, and received its revenues even during his minority, and before his ordination.

His studies were prosecuted at the University of Paris, where he graduated in 1520. The old system of education was then being disturbed. Erasmus had introduced the study of the languages into Louvaine, and he had some ardent disciples in the neighbourhood of the Sorbonne. Hamilton caught the infection, and preferred the Erasmian learning to the dialectics of the Schools of Philosophy. For this purpose he visited Louvaine, and there pursued his studies in the sacred languages, by means of which he became familiar with the oracles of God, in the original form in which they came from their Divine author.

In 1523, he returned to Scotland, and resided at St. Andrews University, then in a most flourishing condition. Here he quietly pursued his studies, and grew in acquaintance with *Lutheran* doctrine, though it was proscribed by an act of the Scottish Parliament. He was admitted to priest's orders about the same time.

"It was probably in the course of the year 1526," says

Professor Lorimer, "that Hamilton first began to declare openly his new convictions; and it was not long before the report of his heretical opinions was carried to the ears of the archbishop. Early in 1527, Beaton made faithful inquisition, during Lent, into the grounds of the rumour, and found that he was already 'inflamed with heresy, disputing, holding, and maintaining divers heresies of Martin Luther and his followers, repugnant to the faith,' whereupon he proceeded to 'decern him' to be formally summoned and accused. Such was Beaton's own language in the following year, when, relying upon the 'inquisition' which he had made in 1527 as well as in 1528, he pronounced him to be clearly convicted of heresy, and worthy of death."

The report of what had been done in Germany by Luther and his confederates, had awakened the suspicions of the bigoted priesthood all over Europe. And it was not likely that in Scotland, where so great superstition and spiritual despotism prevailed, the least scent of heresy would be allowed to escape. The archbishop was a thorough Papist, and sought on all occasions and by all means, to maintain the glory, and to add to the power of Rome and of the Church. Till he rose to the metropolitan see, the vigilance of the bishops had not been so active. They were occupied with contests about precedence. But James Beaton at once perceived the new danger, organized anew the Ecclesiastical Courts, and took prompt and rigorous measures to arrest the spread of Lutheran doctrines, and the circulation of Protestant books imported from the Continent. It therefore became very dangerous for Hamilton to carry on the work to which he had devoted his life.

The young reformer was not yet prepared for trial. He "was as yet only a novice in the true faith; and there was danger of his making shipwreck if he ventured out too rashly upon the open sea, in the face of the gathering storm. It was wiser and better to fly from so severe a trial of his constancy than to meet it only half prepared. It was wiser and better to seek first the invigoration of his faith and the improvement of his evangelical knowledge, and to hold himself thereafter prepared for all the will of God. Early in the spring of 1527, he took his departure for Germany,—a temporary flight, that was to be succeeded by an heroic return. For a moment the inflowing wave of life ebbed down from the beach, but only to gather strength and volume for a more abounding reflux. The tide had begun to rise; it was steadily making; but for a time apparent ebb must alternate with the tidal flow before the waves could rise to high-water mark and cover all the strand with a flood of living waters."

With two *compagnons de voyage*, John Hamilton of Linlithgow and Gilbert Wynram of Edinburgh, Patrick Hamilton went to Wittemberg, where, says Knox, "he became familiar with those lights and notable servants of Christ Jesus at that time, Martin Luther, Philip Melanthon, and Francis Lambert." These, especially Melanthon, took special interest in the studies of Hamilton, and aided much to interest him more deeply in the principles of Protestantism. New light there irradiated his mind. New phases of the Reformation appeared before him. Romish superstition was gradually departing. Evangelical purity was taking its place.

A new university was then being founded on evangelical

principles at Marburg, by the Landgrave of Hesse, and distinguished divines were selected to fill the chairs. Hamilton joined the illustrious company, and enjoyed their godly and learned society. Here he made the acquaintance of John Frith and William Tyndale, names of note in the English Reformation. The engaging piety, studious diligence, and ripe theological judgment of the young Scotchman, won the affection of all, and one of them, John Frith, preserved the little treatise of Hamilton which had been the theme of discussion at Marburg. It was called "Patrick's Places," and is well known to readers of Fox's "Book of Martyrs," where it is inserted. It contains clear doctrinal statements of the law and the gospel, of which the following is a specimen:—

"The law showeth us our sins, the gospel showeth us remedy for it.

"The law showeth us our condemnation, the gospel showeth us our redemption.

"The law is the word of ire, the gospel is the word of grace.

"The law is the word of despair, the gospel is the word of comfort.

"The law is the word of contest, the gospel is the word of peace.

"The law saith to the sinner, Pay thy debt; the gospel saith, Christ hath paid it.

"The law saith, Thou art a sinner, despair, thou shalt be damned; the gospel saith, Thy sins are forgiven thee, be of good comfort, thou shalt be saved.

"The law saith, Make amends for thy sins; the gospel saith, Christ hath made it for thee."

Thus he enunciated the cardinal truths of the Scriptures

in a way most fitted to give them effect in that syllogistic age.

But Hamilton was now ripe for a work beyond the schools. He could no longer remain hid in the pleasant study of Marburg. The light must shine on his beloved country; therefore, after a six months' residence in Germany, the young reformer landed in Scotland, and began to preach as he had opportunity. At first he preached "privately to them which were of reputation," and numbered ~~me~~ of his kindred among the disciples of the true faith. Thereafter he taught more publicly, so that the Archbishop of St. Andrews heard of his labours, and felt alarm.

During this period an event occurred which was only lately made public. Professor Lorimer thus narrates it:—

"None of our historians have recorded the significant and interesting fact, that the young Abbot of Ferne became a married man. But Alesius tells us that 'shortly before his death he married a young lady of noble rank,' and he assigns the same reason for this step as for the Reformer's neverassuming, though an abbot, the monastic habit, namely, his hatred of the hypocrisy of the Romish Church. He seems to have felt on the occasion very much as Luther did in similar circumstances. He wished to show, by deed as well as by word, how entirely he had cast off the usurped and oppressive authority of Rome. He wished to proclaim, in the boldest manner, his resolution to be no longer subject to the tyranny of ecclesiastical laws which made void the supreme legislation of God himself. It is much to be regretted that the name of the lady whom he made his wife has not been recorded;

for she must have been a lady as noble in spirit as she was in rank. Doubtless she had become the preacher's convert before she became his partner. Nothing but the warmest sympathy with his religious views could have induced her to wed one whose life was every moment in danger from the most powerful adversaries.

"The Reformer's marriage is a fact not only interesting in itself, but important as vindicating his memory from a stain which has been recently thrown upon it, by the discovery of an additional fact that he was the parent of a daughter. The name of Isabel Hamilton, described as 'daughter of Umquhill Patrick Hamilton, Abbot of Ferne,' has been found, under the year 1543, in the accounts of the Lord Treasurer; from which record it appears that she was at that time one of the ladies in attendance on the court of the Regent Arran. This discovery naturally led to the inference, as nothing had been said by historians of her father's marriage, that he had left behind him an illegitimate child—a blot 'on his hitherto pure and immaculate character,' which the learned editor of Knox's history could not refer to without reluctance, though constrained, by historical justice, to reveal to the world what his own accurate researches had disclosed. But God has promised to bring forth the good man's judgment as the light, and his righteousness as the noon-day; and the present is a striking instance of the truth of His word. *The regretted stain has scarcely been thrown upon the martyr's memory, when a witness of unchallengeable credit is unexpectedly brought forward to wipe it off again.*"

This is a most important addition to the history of Patrick Hamilton, and worthy of all the diligence and

pains which Professor Lorimer has expended in its discovery and publication.

The Primate of St. Andrews was alarmed when he heard of Hamilton's return, and of his open Lutheranism. Allied as the Reformer was to families of rank, and even to the crown, he was a dangerous preacher. But the archbishop was hurried on by others to take early and decided steps against the life of the incipient Reformer. He invited him to a conference at St. Andrews, to which Patrick Hamilton readily acceded.

While at the university seat, he was allowed considerable liberty; and Alesius, who was a canon of the Augustinian Priory, informs us that "he taught and disputed openly in the university on all the points on which he conceived a reformation to be necessary in the Church's doctrines, and in her administrations of the sacraments and other rites." He was visited at his lodgings by several of the clergy, some of whom learned the truth from his lips. Among these was Alexander Alane, or Alesius, who afterwards became a Protestant, and who preserved the memorials of his father in Christ, which have now occasioned this new and valuable biography of Hamilton by Professor Lorimer.

The day of trial was appointed for the last day of February 1527-28, when the Council of Theologians to whom Hamilton's articles had been referred for judgment were to report. Rumours of an attempt at rescuing the Reformer having reached St. Andrews, his house was surrounded, and himself conducted to prison until the day of judgment. There was a great gathering on that memorable occasion. Clergy and laity flocked to the cathedral. The articles were charged one by one upon

the prisoner by a Friar Campbell. This infamous man who had expressed a favourable opinion of the articles to Patrick Hamilton in private, became his most insulting persecutor. The articles of which he was accused were these : 1. That corruption of sin remains in children after their baptism. 2. That no man, by the power of his free will, can do any good. 3. That no man is without sin as long as he liveth. 4. That every true Christian may know himself to be in a state of grace. 5. That a man is not justified by works, but by faith only. 6. That good works make not a good man, but that a good man doeth good works, and an ill man ill works, although these ill works, if truly repented, do not make an ill man. 7. That faith, hope, and charity are so linked together, that he that hath one of them hath all, and he that wanteth one wanteth all. 8. That God is the cause of sin in this sense,—that he withdraweth his grace from man, and grace withdrawn he cannot but sin. 9. That it is devilish doctrine to teach that, by any actual penance, remission of sin is purchased. 10. That auricular confession is not necessary to salvation. 11. That there is no purgatory. 12. That the holy patriarchs were in heaven before Christ's passion. 13. That the pope is antichrist ; and 14. That every priest hath as much power as the pope.

Hamilton declared his readiness to assent to the first seven of these propositions. "The others," he said, "were disputable points, but such as he would not condemn unless he saw better reason than yet he had heard." He knew the truth and was not ashamed to confess it. He had studied the Scriptures and believed the declared will of God. He was ready therefore to take his trial, and

to hear the arguments of his adversary. But neither the arguments nor insults of Campbell could refute the Reformer, who preserved a calm and clear judgment throughout the trying occasion, and heard his sentence with heroic and Christian resignation.

It was to be executed that very day. Fear of rescue or court influence, which Hamilton's friends could readily use, and during the absence of the king, Beaton proceeded to the tragedy. Refusing to recant, the young Reformer was ready to die.

"The executors then stepped forward to do their office. They bound the martyr to the stake by an iron chain, which was passed around his middle, and they prepared to set fire to the pile of wood and coals. 'The servant of God,' says Pitscottie, 'entered in contemplation and prayer to Almighty God to be merciful to the people who persecuted him, for there were many of them blinded in ignorance, that they knew not what they did. He also besought Jesus to be mediator for him to the Father, and that he would strengthen him with his Holy Spirit, that he might steadfastly abide the cruel pains and flames of fire prepared for him by that cruel people. Addressing himself likewise to the Father, he prayed that the pains of that torment might not be the occasion to make him swerve from any point of his faith in Christ Jesus, but to strengthen and augment him in his spirit and knowledge of the promise of God for Christ Jesus sake,—"in whose name I make this oblation and offering; that is to say, my body in the fire, and my soul in the hands of Almighty God!"

"Fire was now laid to the pile, and exploded some powder which was placed among the faggots. The martyr's

left hand and left cheek were scorched by the explosion; but though thrice kindled took no steady hold of the pile. 'Have you no dry wood?' demanded the sufferer. 'Have you no more gunpowder?' It was some time before fresh billets and powder could be fetched from the castle, and his sufferings during the interval were extremely acute."

After the fire was rekindled, and "when nearly burned through the middle by the fiery chain, a voice in the crowd of spectators called aloud to him, that if he still had faith in the doctrine for which he died, he should give a last sign of his constancy. Whereupon he raised three fingers of his half-consumed hand, and held them steadily in that position till he ceased to live. His last audible words were, 'How long, Lord, shall darkness overwhelm this kingdom? How long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit!'"

Thus the first Scottish martyr to the Reformation sealed his testimony; but it stirred the country, and aroused a feeling which rested not until the Popish religion was extirpated from the realm by the enlightenment and conversion of the people.

The clergy of Scotland were, as we have already stated, remarkably depraved both by ignorance and vice, but there were some among them who could appreciate a martyr's testimony.

"On a careful examination of the traces of Hamilton's influence during the period now defined (from 1527 to 1540), it will be found that it principally affected three sections of his countrymen—the Augustinian canons, the Dominican friars, and the nobility and upper ranks of several parts of the kingdom."

"Every one must have noticed the very prominent

position which was taken in the general history of the Reformation by the order of St. Augustine. Luther himself, it is well known, was an Augustinian monk ; and Staupitz, the first man from whom Luther learned any rudiment of evangelical truth, was vicar-general of the order in Saxony and Thuringaria. It was the same in Flanders, in France, and in Spain. The Augustinians of Antwerp were the first Lutherans of the Low Countries, and gave up to the cause of the Reformation, in the great square of Brussels, its two first martyrs—Henry Voes and John Esch. John Castellane, one of the earliest and most eminent of the French Protestants, was 'a religious man of the Friars' Eremites, of the order of St. Austin.' Dr. Cazalla, the celebrated Spanish Lutheran, who perished at Valladolid in the *auto-de-fé* of 1559, and who is described as a standard-bearer of the Gospellers, was an Augustinian friar. It was the same also in England, Dr. Robert Barnes, one of the first Englishmen who ventured to tell Wolsey the truth, and who afterwards suffered martyrdom in Smithfield, was friar of the Augustinian monastery in Cambridge, where he gave shelter to the preaching of Latimer and Bilney, when these reformers were driven from the university pulpit of St. Mary's. It proved the same in Scotland too. It was the Scottish Augustinians who first gave disciples to the Reformation, and who first suffered in its cause. Patrick Hamilton was himself the abbot of an Augustinian house ; and Alexander Alane, his first and most eminent convert, was, as we have seen, a canon regular of the Augustinian priory of St. Andrews."

It is a striking fact in history that subsequent evangelical movements among Romanists have generally risen

from the same order. The Jansenists were all followers of Augustine.

Some celebrated names among the Scottish clergy embraced the doctrines of Hamilton.

The death of Hamilton produced very different results from those his persecutors designed. His youth, his birth, his piety and his fervent preaching, drew general sympathy, and many began to inquire what were the principles for which he suffered. Knox informs us that a little treatise which Hamilton had composed in Latin, and which stated the gospel plan with great clearness and brevity was extensively circulated and produced a deep impression. There were several of the professors of the university who taught the doctrines of Hamilton. The confessor of the king, also, received the light of the truth by them and boldly taught what he believed. He was too near the king to be openly proceeded against; but insinuations were suggested to the mind of the king in order to prejudice him against his faithful confessor. Seton soon found it necessary to depart. A Benedictine monk, Henry Forrest, was another of Hamilton's followers, and against him the archbishop proceeded. He was soon afterwards condemned as "equal in iniquity with Master Patrick Hamilton," and was burned at the stake. "My lord," said a gentleman to the archbishop, "if ye burn any more, except ye follow my counsel, ye will utterly destroy yourselves. If ye will burn them, let it be in low cellars, for the reek (smoke) of Master Patrick Hamilton has infected as many as it blew upon." That was a true saying, for the more they burned the more the Reformation spread. The blood of the martyrs was the seed of the Church as it had been in the early ages of Christianity.

The vicar of Dollar was a conspicuous martyr for the doctrines of Patrick Hamilton. He was very zealous in preaching and teaching his people. When the friars came into his parish selling indulgences he said, "Parishioners, I am bound to speak the truth to you; this is but to deceive you. There is no pardon for our sins that can come to us either from pope or any other, but solely by the blood of Christ." His neighbouring brethren of the clergy did not like his labours and accused him to the bishop for preaching and explaining the Scriptures in the vulgar tongue. The bishop, who was lazy and lenient, urged that if he preached so much, he might lead the people to think that prelates should preach also. "It is enough for you," he counselled, "when you find any good epistle or any good gospel, that setteth forth the liberty of the holy Church, to preach that and let the rest alone." Forrest said that he was unaware of any ill gospel or epistle, in either Old or New Testaments which he had read, but if his lordship would point out the evil parts, he would omit them and preach only the good. "Nay, brother Thomas, my joy, that I cannot do," said the diocesan, "for I thank God I never knew either the Old or New Testament. I will know nothing but my breviary and my pontifical. But go your way, and leave these fancies alone, ~~else~~ you will repent it when you cannot mend it." Forrest would not be silenced, hence he was condemned to be burned. He went in faith to the stake ten years after the martyrdom of his great precursor Patrick Hamilton. His last words were portions of psalms by which he expressed his faith in God and hope of glory as he passed away from the fiery flame on earth to the chariots of fire to convey him to his crown.

The nobility and gentry of Scotland were far more influenced by the reformed doctrine than they have generally got credit for. The Hamilton period was a movement among the upper classes, and it prepared the way for the constitutional establishment of Protestantism in the days of Knox. The poetic genius of Sir David Lindsay of the Mount aided greatly to advance the cause of truth. His exposure of the vices of the clergy brought them into contempt. The learned George Buchanan, tutor to James VI. published bold attacks upon the order of St. Francis. Henry Balnaves, one of the ablest of Scottish lawyers, and secretary of state, was a reformer, and greatly useful to the rising cause. Erskine of Dun, afterwards one of the superintendents of the Church, was a valiant professor of the truth. And there were many more who loved the word of God, and were able in the year 1543 to pass an act of parliament which ordained "that it should be lawful to every man to use the benefit of the translation which then they had of the Bible and New Testament, together with the benefit of other treatises containing wholesome doctrine, until such time as the prelates and kirkmen should give and set forth to them a translation more correct."

Thus the light from the martyr's pile illuminated the whole land, and in twenty years thereafter, popery in Scotland was matter of history.

There was gladness in Zion, her standard was flying,
Free o'er her battlements, glorious and gay;
And fair as the morning shone forth her adorning,
And fearful to foes was her godly array.

There is mourning in Zion, her standard is lying
Defiled in the dust, to the spoiler a prey;
And now there is wailing, and sorrow prevailing,
For the best of her children are weeded away.

PATRICK HAMILTON, MARTYR.

The good have been taken, their place is forsaken :
 The man and the maiden, the green and the grey ;
 The voice of the weepers wails over the sleepers,
 The martyrs of Scotland that now are away !

The hue of her waters is crimsoned with slaughters,
 The blood of the martyrs has reddened the clay ;
 And dark desolation broods over the nation,
 For the faithful are perished, the good are away !

On the mountains of heather they slumber together ;
 On the wastes of the moorland their bodies decay ;
 How sound is their sleeping, how safe is their keeping,
 Though far from their kindred they moulder away !

Their blessing shall hover, their children to cover,
 Like the cloud of the desert, by night and by day ;
 Oh, never to perish, their names let us cherish,
 The martyrs of Scotland that now are away !

HORATIUS BONAR, D.D.





II.

JOSEPH ALLEINE,

THE PURITAN PREACHER OF ST. MARY MAGDALENE,
TAUNTON, SOMERSET.

AMIDST the bright constellations which adorn the firmament of the Church, we are apt to overlook some of the minor stars. Especially is this so with reference to the lights of bygone times. They were men of eminence, whose memory posterity will not let die, and with whose names we associate all that was great and good during the epoch of their lives. But there moved among them men of as saintly life, and as laborious in the Church, who are little remembered now. They had more limited orbits, loved retirement, and seldom appeared in the public places where historians find the famous. It is, therefore, a great service when any writer reproduces the story of forgotten lives, and renews an acquaintanceship with the witnesses of the truth, who have long since joined the noble army of the martyrs in the Church triumphant. One of the most happy republications will be found to be the life of Joseph Alleine of Taunton, whose piety was so rare, whose labours were so blessed, and whose writings have exercised great influence on many in the greatest crisis of their history.

JOSEPH ALLEINE was born in the beginning of 1634, at Devizes, Wiltshire. He was descended from a parentage honourable by lineage and by character. His father was a burgess, and a councillor, and a man of business in Devizes. He was also a zealous Puritan, and suffered great spoiling of his goods for the sake of his consistent Christian profession. His dying testimony was, "My life is hid with Christ in God," and while sitting in his chair he closed his eyes with his own hand, and passed through the valley of the shadow of death to the light of God in glory.

The boyhood of Joseph Alleine was a time of trouble in England. There was then a conflict between the king and the Parliament, and the town of Devizes shared the severe ordeal of sanguinary warfare. Soldiers and guns were familiar objects to the youthful Puritan, but his best training was at home, where he had the Christian counsel and pious example of Mr. Tobie Alleine. His early days were solemn, and his youthful heart received serious impressions. His eldest brother was a clergyman, who died early, to the great grief of his parents; but Joseph, who was then in his fifteenth year, and just awakened to a spiritual life, desired to be educated as his brother's successor in the ministry.

This request was not a little gratifying to his Christian parents, who readily gave their consent, and forthwith sent him to school to prepare. The times were stirring and often troublous, so that his education was broken, but for the most part of four years he pursued his classical studies, and obtained an excellent acquaintance with the Latin and Greek languages.

He went to Oxford in 1649, and entered Lincoln

College, over which Dr. Paul Hood presided. Oxford then was Puritan. Cromwell was Chancellor, and Dr. John Owen Dean of Christ Church and Vice-Chancellor. The most learned Nonconformists were in the highest seats, and under them literature, science, philosophy, and theology flourished as much as they have ever done within these classic shades. Alleine got a vacant scholarship in Corpus Christi College in 1651, and made rapid progress in his studies. "One of his companions assures us, that it was common for him to work from four o'clock in the morning, and often until one of the next; and that it was as usual for him to give away his commons, at least once, as it was for others to take theirs twice a day." He graduated B.A. in June 1653.

He was then only nineteen years of age, but so precocious was his mind and so ripe his scholarship, that he was almost immediately urged to become tutor to his college. His pupils—most of whom afterwards rose to dignities in the Church of England—profited greatly from his instructions. He acted as chaplain also to his college, and had so much enjoyment in this service that he preferred it to a more lucrative fellowship. Offers of advancement were made to him, but he declined anything that would interfere with the cherished desire of his heart, and the earnest hope of his parents. "Strong solicitations," he said, "I have had from several hands to accept very honourable preferment in several kinds, some friends making a journey on purpose to propound it; but I have not found the invitations (though I confess very honourable, and such as are or will be suddenly embraced by men of far greater worth and eminency) to suit with the inclinations of my own heart."

He had much delight in spiritual exercises, and burned with the desire to save souls. He began a work in Oxford—most unusual and not very safe—to visit the prisoners in the county jail, where infectious diseases were wont to slay their victims. In 1655, an offer was made to him to become assistant to the Presbyterian vicar of St. Mary Magdalene, at Taunton in Somersetshire, and after visiting the place, and conferring with the aged incumbent, he agreed to accept the charge. The fellowships of his college were open to him, but he preferred the cure of souls to literary leisure and collegiate rewards. Mr. Alleine was examined by the "Triers" appointed by Parliament, and was then, upon the call of the people, ordained by the Presbytery.

Taunton in these days was a busy and influential town. It was the seat of manufacture. It was a focus of Puritanism, and had sent its missionary colony to America, to plant a pure and free gospel in a new Taunton. Such a place was likely to be the scene of conflict, and Royalists and Parliamentarians besieged and took it in turn. Where thought was stirring and opportunities great, Alleine found a congenial sphere, and entered upon his work with much energy. He was only twenty-one years of age; but his sanctified wisdom made him venerable, and his faithful preaching gave him influence. He added to both by his marriage with Theodosia Alleine, a lady of fervent piety and peculiar graces—the daughter of his friend and kinsman, Mr. Richard Alleine, parson of Batcombe. The young couple resided for two years in the vicarage with the venerable Mr. Newton. They then took up house on their own account, and Mrs. Alleine added to the scanty stipend of her husband by keeping

a boarding-school, where she had great success, and not a few conversions. As many as fifty and sixty attended the school, and often thirty of them were boarded in his house.

Mr. Alleine was very happy in his personal piety. He knew the joy and peace of believing. His sunny spirit scarcely ever had the shadow of a cloud. He was as happy in his ministry. His work was the delight of his heart. His whole soul was in it. His addresses "all breathed a winning tenderness, and all revealed an amazing power of rapid, homely, shattering appeal. The thoughts were all impetuous with a rush of fresh and glowing life; and though there was the prophet's rough mantle, there was also his chariot of fire. Every meaning was clear, every stroke told, every gesture seemed to speak—*vividus Vultus, vividi oculi, vivida manus, denique omnia vivida.*" He was in earnest, and he made his zeal for souls be apparent in his sermons. One of his hearers tells us that "he never preached without a long expostulation with the impenitent, vehemently urging them to come to some good resolve before he and they parted, and to make their choice for life or death, expressing his great unwillingness to leave the subject till he could have some assurance that he had not fought against sin as one that beateth the air; and that much of his power arose from the point and seasonableness of his words, spoken as they were with an intimate knowledge of the individual cases of those who formed his auditory."

One of the best witnesses to his power in the pulpit was his venerable colleague, who, as he survived him, left this testimony respecting his son and fellow-labourer in the Gospel. "His ministerial studies were more than

usually easy to him, being of a quick conceit, a ready, strong, and faithful memory, a free expression which was rather nervous and substantial, than soft and delicate, and, which was best of all, a holy heart that boiled and bubbled up with good matter. This furnished him on all occasions, not with warm affections only, but with holy notions too. For his heart was an epistle, written not with ink, but with the Spirit of the living God. In the course of his ministry, he was a good man, and in his heart a good treasure; whence he was wont continually to bring forth good things, both in public and private.

“He was apt to preach and pray, most ready on all occasions to spend himself in such work; when my sudden distemper seized upon me, putting him at any time (as many times it did) upon very short and sudden preparations, he never refused; no, not so much as fluctuated in the undertaking; but being called, he confidently cast himself upon the Lord and trusted perfectly to his assistance, who had never failed him; and so he readily and freely went about his work without distraction.

“He began upon a very considerable stock of learning, and gifts ministerial and personal, much beyond the proportion of his years; and grew exceedingly in his abilities and graces in a little time; so that his profiting appeared to all men. He waxed very rich in heavenly treasure, by the blessing of God.on a diligent hand, so that he was behind in no good gift. He found that precious promise sensibly made good, ‘To him that hath (for use and employment) shall be given, and he shall have abundance.’ He had no talent for the napkin, but

all for traffic, which he laid out so freely for his Master's use, that in a little time they multiplied so fast, that the napkin could not hold them. I heard a worthy minister say of him once (not without much admiration), 'Whence hath this man these things?' He understood whence he had them well enough, and so did I,—even from above, whence every good and perfect gift proceedeth. God blessed him in all spiritual blessings in heavenly things, and he returned all to heaven again; he served God with all his might and with all his strength; he was abundant in the work of the Lord; he did not go, but ran the ways of his commandments; he made haste and lingered not; 'he did run, and was not weary; he did walk, and was not faint.' He pressed hard towards the mark, till he attained it; his race was short and swift, and his end glorious.

"He was *infinitely and insatiably greedy of the conversion of souls*, wherein he had no small success in the time of his ministry; and to this end he poured out his very heart in prayer and in preaching; he imparted not the Gospel only, but his own soul. His supplications, and his exhortations, many times were so affectionate, so full of holy zeal, life, and vigour, that they quite overcame his hearers; he melted over them, so that he thawed and mollified, and sometimes dissolved the hardest hearts. But while he melted thus, he wasted, and at last consumed himself."

This was a noble testimony from a man who was content to decrease that his assistant might increase, who had no ungenerous feeling with respect to the gifts and power and success of his younger brother. It is a testimony that will be all the more valued that it came from

a dying man, who had for years been on the edge of the grave, and who was then about to step into another world. But similar evidence is afforded by other contemporaries who knew and admired the saintly Alleine.

"His fancy," says another, "was as Aaron's rod—budding, ever producing fresh blossoms of refined, divine wit. His affections were strong and fervent, never enkindled but with a coal from the altar. He had a great acquaintance with the chief sects of the philosophers, especially of the Academics and Stoicks, of his insight into whom he made singular use, by gathering their choicest flowers to adorn Christianity withal; and scarcely did he preach a sermon wherein he did not select some excellent passage or other out of them whereby to illustrate and fortify his discourse. His prolation or manner of speech was free, sublime, and weighty. It will be hard to tell what man ever spoke with more holy eloquence, gravity, authority, meekness, compassion, and efficacy to souls."

Mr. Alleine was as devoted to his pastoral work as to his pulpit. Catechizing was specially characteristic of the puritan ministry, and the public and domestic practice of it was faithfully exercised by Mr. Alleine. Every Sabbath afternoon he catechized the youth of his congregation, when a large number of parents also assembled. Every Thursday afternoon he catechized in the church a portion of the people resident in certain districts. On other days he visited families and examined them respecting their knowledge of the Scriptures. Mrs. Alleine stated with regard to this part of his labours, that "in this work, his course was to draw a catalogue of the names of the families in each street, and so to send a day or two

before he intended to visit them. Those that sent slight excuses, or did obstinately refuse his message, he would speak some few affectionate words to them, or, if he saw cause, denounce the threatenings of God against them that despise His ministers, and so departed; and after, he would send letters to them so full of love as did overcome their hearts, and they did many of them afterwards receive him into their houses. Herein was his compassion shown to all sorts, both poor and rich."

His catechizing was not a mere examination of the amount of knowledge possessed by the youth. He made it a means of reaching the conscience, and of awakening concern. Nor is there, perhaps, any means of greater efficacy. It reveals the state of each person's mind more fully than any other, and enables a faithful and skilful minister to apply the truth with some point to the heart.

Mr. Alleine urged each head of a family in his parish to establish domestic worship. This was also a prominent feature in the puritan ministry, and was of eminent service to the cause of religion. In some parishes where devoted clergymen laboured, such as Kidderminster, which enjoyed the faithful and earnest ministry of Richard Baxter, family worship became the rule, and the praises of God might be heard, as the morning opened and the evening closed, from every dwelling within the street. Taunton illustrated the same exemplary practice, and there were very many families who daily gathered around their domestic altar and worshipped God.

Mr. Alleine made excursions into neighbouring parishes, and preached as he got opportunity. He greatly promoted ministerial conference and fellowship, a means of spiritual benefit of inestimable value to clergymen. Like

Mr. M'Cheyne of modern days, men were astonished that so young a man should exercise so much influence over brethren senior to himself. But it was the power of manifest goodness. His character won respect. His presence had an indescribable charm which attracted others to him. His generosity was unbounded, and was as discriminating as it was liberal. He was ever seeking opportunities to be useful in every way. Many children owed their education to his care and expense. Poor clergymen were largely assisted by his purse or his kind offices on their behalf. The parishes in his neighbourhood that were less favoured with a gospel ministry than his own, were indebted to him for much spiritual instruction. He therefore won the esteem of all the right-minded, and exercised the highest influence which belongs to unaffected and consistent goodness. He was so powerfully persuaded of his call to be an ambassador for Christ that he always exercised his office, and people heard him with a corresponding interest, and received with confidence his words of exhortation and of warning.

Though abounding in public labour, he did not neglect his studies. He pursued with great diligence the sacred learning into which he had been initiated at Oxford, and was long busy preparing a Latin treatise entitled "Theologia Philosophica." He was very studious of the word of God, and was well acquainted with the "three languages which Christ sanctified at the cross." Other studies besides hermeneutics and systematic divinity engaged him. Science was then rising into esteem, and he was one of its earliest votaries. He did not think its discoveries antagonistic to the Scripture, but a handmaid to Revelation.

To fulfil so many engagements and have so much leisure required a careful use of time, and he was as scrupulous in its use as goldsmiths are of the very dust of their workshops. His wife tells us that "at the time of his health, he did rise constantly at or before four of the clock, and would be much troubled if he heard smiths or other craftsmen at work at their trades, before he was at communion with God, saying to me often, 'How this noise shames me! Doth not my Master deserve more than theirs?' From four till eight he spent in prayer, holy contemplation, and singing of psalms, in which he much delighted, and did daily practise alone, as well as in his family." A thankful spirit was constantly with him, and praise was the greatest part of his devotions.

But "Black Bartholomew" came and cast out the Puritan preacher. Charles II. deceived the Nonconformists. After different attempts to curtail the liberty of the Puritans, the Act of Uniformity was passed, which required every minister "to declare openly and publicly his unfeigned assent and consent to everything contained in the Book of Common Prayer, to renounce the Solemn League and Covenant, to acknowledge that the oath taken to maintain it involved no moral obligations; and further, to declare that it was unlawful, under any pretence, to take up arms against the king." Refusal was to be deprivation of office. The act was to take effect on the day of St. Bartholomew, August 24, 1662. *Two thousand ministers refused to subscribe!* Among these noble and ever-memorable confessors were Joseph Alleine of Taunton and his venerable colleague. Like many of the others, Alleine suffered grievously at the hands of the

Government. He left his church, but not his flock. Amidst threatenings and interruptions he sought to fulfil his ministry, and preached often to little companies of his people. At length, on May 26, 1663, he was arrested and taken prisoner for preaching.

“Before the Act of Uniformity came forth,” his wife wrote, “my husband was very earnest, day and night, with God, that his way might be made plain to him, and that he might not desist from such advantages of saving souls with any scruple upon his spirit. He seemed so moderate, that both myself and others thought he would have conformed, he often saying that he would not leave his work for small and dubious matters; but when he saw those clauses of *assent* and *consent*, and *renouncing the covenant*, he was fully satisfied. But seeing his way so plain for quitting the public station he was in, and being thoroughly persuaded of this, that the ejection of the ministers out of their places did not disoblige them from preaching the gospel, he presently took up a firm resolution to go on with his work in private, when his ministry in the church had ceased.” So fully was he resolved to continue at his work, that if he could no longer exercise his ministry in England, he contemplated a mission to China, or some other distant land.

It was a trying time in the country when so many had to leave the scenes of their beloved labours. But it was a matter of conscience, and they were willing to suffer rather than sin.

Then BAXTER had to leave Kidderminster, the scene of his successful labours in winning souls. He had shortly before declined the see of Hereford, rather than leave his attached flock. But the Act of Uniformity forced him

from his people, and inflicted many indignities upon one of whom the world was not worthy, and whose pen has done so much to enrich the Church. Then JOHN HOWE was ejected from his living at Torrington, in Devonshire, where he preached those Discourses on "the Blessedness of the Righteous" and on "Delighting in God" which have elevated so many souls in spiritual gratitude. He had many years of trial, and hardship as a consequence. Then, too, THOMAS MANTON, who shortly before had been made chaplain to Charles II., and had declined a deanery, and who had contributed five folio volumes to theology, had to leave his rectory. Then the saintly PHILIP HENRY had to leave his rural parish, and retire to his wife's inheritance, where he trained up his family to be so large a blessing to the Church of God. Then, too, FLAVEL was ejected from Dartmouth, where he wrote his "Navigation Spiritualized" for the benefit of his nautical hearers—a book which we have perused lately on the mighty deep. But time would fail to tell the names or describe the characters of those renowned confessors, who took cheerfully the spoiling of their goods in 1662, for conscience sake. They were the authors of the Confession of Faith, and the Catechisms which have since their day been the Standards of Presbyterians. They rendered a service to literature, not surpassed by any age of the Church, and their writings are the spiritual bread of millions still. They took their stand on the ground of conscience, and obedience to God rather than man, when man imposed a law contrary to the word of God. They had long harassing trials, persecutions, and penalties. "Some died broken-hearted; some left the country; some became physicians; others, famous once,

became private tutors, and were heard of in the world no more. Many with their families had to exchange a life of refinement and competency, for a life on the verge of starvation, gentlemen and scholars as they were. Many had to adopt the calling of farm servants or artizans. Let one instance be accepted as a specimen. The lady of a country squire was dangerously ill. The clergyman was sent for, but returned word that 'he was going out with the hounds, and wold come when the hunt was over.' 'Sir,' said one of the servants to the afflicted husband, 'our shepherd, if you will send for him, can pray very well; we have often heard him pray in the field.' The shepherd was immediately summoned to the side of the sufferer, and prayed with such astonishing pertinency and fervour, that when he rose from his knees the gentleman said to him, 'I conjure you to inform me what you are, and what were your views and situation in life before you entered my service?' Upon which he told him 'that he was one of the ministers ejected from the Church, and that having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful employment of keeping sheep.' The good man was an Oxford Master of Arts; in better days he had been much noted as a Hebraist, and had been revered by his brethren for his various excellences of mind and life."

In Ilchester jail Mr. Alleine found brother ministers in bonds, who, with him, preached every day in turn through the prison bars, to the people who flocked from great distances to hear them. From the prison he sent weekly a pastoral letter to his flock at Taunton, who assembled to hear it read. His confinement, though it tried his health, did not give him rest. He devoted his

spare time to writing, and, like Bunyan, sent forth from his cell some of his imperishable works.

The first of these was his "Call to Archippus," addressed to his suffering fellow-ministers. The next was his admirable "Exposition of the Assembly's Catechism; with an affectionate Letter annexed, and Rules for Daily Self-examination." He sent a copy of this to every family of his flock in Taunton. He prepared in the jail for them, "A Synopsis of the Covenant." Amidst much discomfort, close confinement, and impure air, with an oppressed heart and a feeble frame, Alleine fulfilled his ministry in the prison of Ilchester, and made his preaching by the press extend to a greater number of persons than could have assembled in the Church of St. Mary Magdalene to hear him.

On May 20, 1664, he was released, but it was only to be put in greater peril than before, by reason of the Conventicle Act, which prohibited the people from assembling to hear the Puritan ministers. But, notwithstanding bodily disease and legal prohibitions, he continued to preach until his strength consumed away. After partial recovery he resumed his work, but was interrupted in July 1666, by an armed company acting under the law against conventicles. Mr. Alleine, his wife, his aged father, seven ministers, and forty persons were taken away to Ilchester jail. Spiritual exercises sanctified their captivity; but Mr. Alleine's malady was increased by confinement, and when he was liberated at the end of sixty days, he was very weak. He retired to his native Devizes to recruit. On the day after his arrival his aged father died. In July he was laid upon his bed with fever, but he had not long recovered till he was obliged to go

to Dorchester to consult Dr. Foss. In that city he was suddenly bereft of the use of all his limbs. Under this affliction he maintained the same serene and happy frame. As he had been wont to hold a thanksgiving service before his imprisonment, so now, when he looked at his powerless limbs, he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Though utterly helpless—so much so that two men were required to turn him, which they sometimes did forty times in a night, he was able to speak, and addressed those of his Taunton flock who came to see him with much fulness and fidelity.

His pains and paralysis had a brief alleviation in the early part of 1668, and he was removed in a horse-litter to Taunton, and thence to Bath. At the latter place, "the doctors were amazed to behold such a wasted object, professing they never saw the like, much wondering how he was come alive, and on his appearance at the baths some of the ladies were affrighted as though death had come among them." The effect of the change was great, and he rallied wonderfully. He was able to visit in a chair the almshouses and schools, to distribute books and catechisms, and to give addresses. He also taught a Sabbath school of sixty or seventy poor children at his own lodgings—the first Sunday school in history. His last effort was the transmission of six thousand copies of the Assembly's Catechism to the ministers in Wiltshire and Somersetshire, at the joint expense of himself and a brother minister, as "a thank-offering to God."

At Bath he had the fellowship of John Howe and the Puritan divines, which was a great comfort to him. At last his time came when he had to die. His pains and

convulsions were overwhelming for a season, but ere he died he spoke for nearly sixteen hours together, to the great comfort of his sorrowful wife. A temptation from Satan tried him at the end ; but he uttered these words of triumph :—“ Away, thou foul fiend, thou enemy of all mankind, thou subtle sophist, art thou come now to molest me—now I am just going—now I am so weak, and death upon me ? Trouble me not, for I am none of thine ! I am the Lord’s ; Christ is mine, and I am His ; His by covenant. I have sworn myself to be the Lord’s, and His I will be. Therefore, be gone ! ” Thus victorious he dies on the battle-field.

On a brass plate over his resting-place this record was inscribed, “ HIC JACET DOMINUS JOSEPH ALLEINE, HOLOCAUSTUM TANTONENSIS ET DEO ET VOBIS.”

Thus passed away the saintly Puritan, a true martyr of Jesus Christ to the Act of Uniformity. But being dead he yet speaketh. His works survive to preach the gospel which, when living, he proclaimed. His “ Alarm to the Unconverted ” had an extensive circulation in the seventeenth century, and many were led by it to the strait gate. In the end of last century a Highland minister read a translation of it to his flock, and a great awakening ensued. It is still reprinted and read with profit. His letters and his life have passed through many editions ; and his sayings have adorned many a cottage wall, and have been the spiritual bread of thousands.

Must I be driven from my books ?
From house and goods and dearest friends ?
One of thy sweet and precious looks,
For more than this will make amends !

As for my house it was my tent,
While there I waited on Thy flock ;

That work is done, that time is spent.
There neither was my home nor stock.

Would I in all my journey have,
Still the same inn and furniture ?
Or ease and pleasant dwellings crave,
Forgetting what thy saints endure ?

My Lord hath taught me how to want
A place wherein to put my head ;
While He is mine, I'll be content
To beg or lack my daily bread.

Heaven is my roof, earth is my floor,
Thy love can keep me dry and warm,
Christ and Thy bounty are my store :
Thy angels guard me from all harm.

As for my friends, they are not lost ;
The several vessels of Thy fleet,
Though parted now, by tempests toss'd,
Shall safely in the haven meet.

RICHARD BAXTER.





III.

THE REV. JONATHAN EDWARDS, M.A., OF NORTHAMPTON, AMERICA,

THE METAPHYSICAL DIVINE.

ARIED are the gifts which the great Creator bestows upon his servants, and by which they are fitted for the special places they have to fill in providence. It is an interesting study to mark what were the particular qualities by which eminent individuals have become distinguished, and which made them influential among their own contemporaries, and perhaps still more upon succeeding generations. "The number of those men who have produced great and permanent changes in the character and condition of mankind, and stamped their own image on the minds of succeeding generations, is comparatively small; and even of this small number, the great body have been indebted for their superior efficiency, at least in part, to extraneous circumstances, while very few can ascribe it to the simple strength of their own intellect. Yet here and there an individual can be found, who, by his mere mental energy, has changed the course of human thought and feeling, and led mankind onward in that new and better path which he had opened to their view. Such an individual

was JONATHAN EDWARDS. Born in an obscure colony, in the midst of a wilderness, and educated at a seminary just commencing its existence, passing the better part of his life as the pastor of a frontier village, and the residue as an Indian missionary in a still humbler hamlet, he discovered and unfolded a system of the Divine moral government, so new, so clear, so full, that while at its first disclosure it needed no aid from its friends, and feared no opposition from its enemies, it has at length constrained a reluctant world to bow in homage to its truth."*

Jonathan Edwards was styled, by the Rev. Robert Hall, "one of the greatest of the sons of men," in reference to the powers of mind with which he was endowed, and certainly he stands among the very loftiest intellects. But he was no less remarkable as an evangelist of the cross. Metaphysicians have not been generally popular speakers or preachers; but Jonathan Edwards was a preacher of extraordinary power, whose words were the means of winning many souls. A sketch of his life cannot fail to be both interesting and instructive.

He was born at Windsor, Connecticut, on the 5th October, 1703, and was the son of the Rev. Timothy Edwards, who was minister of that place for sixty years. Early dedicated to the Lord by his pious parents, young Edwards was brought up in a religious atmosphere. This impressed him in his youthful years. He felt serious convictions in various periods of his school and college life. He says of these: "I had a variety of concerns and exercises about my soul from my childhood; but I had two more remarkable seasons of awakenings before I met with that change by which I was brought to

* Life prefixed to American edition of his works.

those new dispositions and that new sense of things that I have since had. The first time was when I was a boy, some years before I went to college (which was entered at twelve years of age), at a time of a remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion and my soul's salvation, and was abundant in religious duties. I used to pray five times a day in secret, and to spend much time in religious cversation with other boys, and used to meet with them to pray together." These impressions subsided for a time, but rose again about the end of his college career. New views of divine truth now affected him. He opened up his mind to his father, and had his soul drawn out to the Lord thereby. He became wrapt up in the contemplation of God's goodness and grace, of his sovereignty and glory. "I spent," he says, "most of my time in thinking of divine things year after year, often walking alone in the woods and solitary places for meditation, soliloquy, and prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me as the breath by which the inward burnings of my heart had vent."

He records that on 12th January, 1723, he made a solemn dedication of himself to the Lord, desiring to be his, his only, and for ever. This dedication fixed his whole life. His diary, both before and after this period, evidences unusual devotion, holy jealousy over himself, and sincere desire to serve the Lord. O reader, have you passed into a state so blessed? Christ is the way of access. His atonement is the reconciliation of your soul

to God. His Spirit is the agent of regeneration. Yield to the Spirit's striving, and accept the reconciliation.

His education, until he was able to enter college, was carried on at home under his father, who was a distinguished scholar, and his elder sisters, who were also pursuing their studies at home. In his early days he was fond of minute investigation, and of using his pen while thinking. He was not quite thirteen years of age when he entered Yale College, New Haven, then in its infancy. Here his behaviour was remarkably correct, his application intense, and his success rapid. Locke's treatise on the "Human Understanding" was perused with pleasure by him in his fourteenth year. He made great progress in languages and philosophy. He finished his regular collegiate studies before he was seventeen years of age, and took his degree of B.A.; but he resided two years more at college before taking his M.A. degree. His time was occupied in preparing for the ministry. He received his licence to preach in his nineteenth year. About this period he composed those remarkable resolutions, seventy in number, by which he sought to regulate his life,—

1. *Resolved that I will do whatsoever I think to be most to the glory of God, and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved so to do, whatever difficulties I meet with, how many soever, and how great soever.*

2. *Resolved, To be continually endeavouring to find out some new contrivance and invention to promote the forementioned things.*

3. *Resolved*, If ever I shall fall and grow dull, so as to neglect to keep any part of these resolutions, to repent of all I can remember, when I come to myself again.

4. *Resolved*, Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor *be* nor *suffer* it, if I can possibly avoid it.

5. *Resolved*, Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

6. *Resolved*, To live with all my might while I do live.

7. *Resolved*, Never to do anything, which I should be afraid to do, if it were the last hour of my life.

8. *Resolved*, To act, in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God.

9. *Resolved*, To think much, on all occasions, of my dying, and of the common circumstances which attend death.

10. *Resolved*, When I feel pain, to think of the pains of martyrdom, and of hell.

11. *Resolved*, When I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.

12. *Resolved*, If I take delight in it as a gratification of pride, or vanity, or on any such account, immediately to throw it by.

13. *Resolved*, To be endeavouring to find out fit objects of liberality and charity.

14. *Resolved*, Never to do anything out of revenge.
15. *Resolved*, Never to suffer the least motions of anger towards irrational beings.
16. *Resolved*, Never to speak evil of any one, so that it shall tend to his dishonour, more or less, upon no account, except for some real good.
17. *Resolved*, That I will live so, as I shall wish I had done when I come to die.
18. *Resolved*, To live so at all times, as I think is best in my most devout frames, and when I have the clearest notions of the things of the Gospel, and another world.
19. *Resolved*, Never to do anything, which I should be afraid to do, if I expected it would not be above an hour before I should hear the last trump.
20. *Resolved*, To maintain the strictest temperance in eating and drinking.
21. *Resolved*, Never to do anything, which if I should see in another, I should count a just occasion to despise him for, or to think any way more meanly of him.
22. *Resolved*, To endeavour to obtain for myself as much happiness in the other world as I possibly can, with all the power, might, vigour, and vehemence, yea violence, I am capable of or can bring myself to exert, in any way that can be thought of.
23. *Resolved*, Frequently to take some deliberate action, which seems most unlikely to be done, for the glory of God, and trace it back to the original intention, designs, and ends of it; and if I find it not to be for God's glory, to repute it as a breach of the fourth resolution.
24. *Resolved*, Whenever I do any conspicuously evil action, to trace it back, till I come to the original cause; and then, both carefully endeavour to do so no more,

and to fight and pray with all my might against the original of it.

25. *Resolved*, To examine carefully and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and so direct all my forces against it.

26. *Resolved*, To cast away such things as I find do abate my assurance.

27. *Resolved*, Never wilfully to omit anything, except the omission be for the glory of God; and frequently to examine my omissions.

28. *Resolved*, To study the Scriptures so steadily, constantly, and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

29. *Resolved*, Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept."

30. *Resolved*, To strive every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

31. *Resolved*, Never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honour, and of love to mankind, agreeable to the lowest humility and sense of my own faults and failings and agreeable to the golden rule; often, when I have said anything against any one, to bring it to, and try it strictly by, the test of this resolution.

32. *Resolved*, To be strictly and firmly faithful to my trust, that *that* in Prov. xx. 6; "A faithful man, who can find?" may not be partly fulfilled in me.

33. *Resolved*, To do always what I can towards making, maintaining, and preserving peace, when it can be done without an overbalancing detriment in other respects. Dec. 26, 1722.

34. *Resolved*, In narrations, never to speak anything but the pure and simple verity.

35. *Resolved*, Whenever I so much question whether I have done my duty, as that my quiet and calm is thereby disturbed, to set it down, and also how the question was resolved. Dec. 18, 1722.

36. *Resolved*, Never to speak evil of any, except I have some particular good call to it. Dec. 17, 1722.

37. *Resolved*, To inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also, at the end of every week, month, and year. Dec. 22d and 26th, 1722.

38. *Resolved*, Never to utter anything that is sportive or matter of laughter, on a Lord's day. Sabbath evening, Dec. 23, 1722.

39. *Resolved*, Never to do anything, of which I so much question the lawfulness, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or not, unless I as much question the lawfulness of the omission.

40. *Resolved*, To inquire every night before I go to bed, whether I have acted in the best way I possibly could, with respect to eating and drinking. Jan. 7, 1723.

41. *Resolved*, To ask myself, at the end of every day, week, month, and year, wherein I could possibly, in any respect, have done better. Jan. 11, 1723.

42. *Resolved*, Frequently to renew the dedication of

myself to God, which was made at my baptism, which I solemnly renewed when I was received into the communion of the Church, and which I have solemnly remade this twelfth day of January, 1723.

43. *Resolved*, Never, henceforward, till I die, to act as if I were in any way my own, but entirely and altogether God's; agreeably to what is to be found in Saturday, Jan. 12th, 1723.

44. *Resolved*, That no other end but religion shall have any influence at all on any of my actions; and that no action shall be in the least circumstance, otherwise than the religious end will carry it. Jan. 12, 1723.

45. *Resolved*, Never to allow any pleasure or grief, joy or sorrow, nor any affection at all, nor any degree of affection, nor any circumstance relating to it, but what helps religion. Jan. 12th and 13th, 1723.

46. *Resolved*, Never to allow the least measure of any fretting or uneasiness at my father or mother. *Resolved*, to suffer no effects of it, so much as in the least alteration of speech, or motion of the eye; and to be especially careful of it with respect to any of our family.

47. *Resolved*, To endeavour, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even patient, moderate, forgiving, and sincere temper; and to do at all times, what such a temper would lead me to; and to examine strictly at the end of every week, whether I have so done. Sabbath morning, May 5, 1723.

48. *Resolved*, Constantly, with the utmost niceness and diligence, and the strictest scrutiny to be looking into

the state of my soul, that I may know whether I have truly an interest in Christ or not; that when I come to die, I may not have any negligence respecting this to repent of. May 26, 1723.

49. *Resolved*, That this never shall be, if I can help it.

50. *Resolved*, That I will act so as I think I shall judge would have been best and most prudent when I come into the future world. July 5, 1723.

51. *Resolved*, That I will act so, in every respect, as I think I shall wish I had done, if I should at last be damned. July 8, 1723.

52. I frequently hear persons in old age say how they would live, if they were to live their lives over again; *resolved*, that I will live just so as I can think I shall wish I had done, supposing I live to old age. July 8, 1723.

53. *Resolved*, To improve every opportunity, when I am in the best and happiest frame of mind, to cast and venture my soul on the Lord Jesus Christ, to trust and confide in him, and consecrate myself wholly to him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer. July 8, 1723.

54. *Resolved*, Whenever I hear anything spoken in commendation of any person, if I think it would be praiseworthy in me, that I will endeavour to imitate it. July 8, 1723.

55. *Resolved*, To endeavour to my utmost, so to act, as I can think I should do, if I had already seen the happiness of heaven, and hell torments. July 8, 1723.

56. *Resolved*, Never to give over, nor in the least to slacken, my fight with my corruptions, however unsuccessful I may be.

57. *Resolved*, When I fear misfortunes and adversity, to examine whether I have done my duty, and resolve to do it, and let the event be just as Providence orders it. I will, as far as I can, be concerned about nothing but my duty and my sin. July 9 and 13, 1723.

58. *Resolved*, Not only to refrain from an air of dislike, fretfulness, and anger in conversation, but to exhibit an air of love, cheerfulness, and benignity. May 27, and July 13, 1723.

59. *Resolved*, When I am most conscious of provocations to ill-nature and anger, that I will strive most to feel and act good-naturedly; yea, at such times, to manifest good-nature, though I think that in other respects it would be disadvantageous, and so as would be imprudent at other times. May 12, July 11 and 13th.

60. *Resolved*, Whenever my feelings begin to appear in the least out of order, when I am conscious of the least uneasiness within, or the least irregularity without, I will then subject myself to the strictest examination. July 4 and 17, 1723.

61. *Resolved*, That I will not give way to that listlessness which I find unbends and relaxes my mind from being fully and fixedly set on religion, whatever excuse I may have for it, that what my listlessness inclines me to do is best to be done, &c. May 24, and July 13, 1723.

62. *Resolved*, Never to do anything but my duty, and then, according to Eph. vi. 8, to do it cheerfully and willingly, as unto the Lord, and not to man; knowing that whatever good thing any man doth, the same shall he receive of the Lord. June 25, and July 13, 1723.

63. On the supposition, that there never was to be but one individual in the world, at any time, who

was properly a complete Christian, in all respects of a right stamp, having Christianity always shining in its true light, and appearing excellent and lovely, from whatever part and under whatever character viewed: *resolved*, to act just as I would do, if I strove with all my might to be that one, who should live in my time. Jan 14, and July 13, 1723.

64. *Resolved*, When I find those “*groanings which cannot be uttered*,” of which the apostle speaks, and those “*breathings of soul for the longing it hath*” of which the Psalmist speaks, Ps. cxix. 20, that I will promote them to the utmost of my power; and that I will not be weary of earnestly endeavouring to vent my desires, nor of the repetition of such earnestness. July 23 and Aug. 10, 1723.

65. *Resolved*, Very much to exercise myself in this, all my life long, namely, with the greatest openness of which I am capable, to declare my ways to God, and lay open my soul to him, all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and everything and every circumstance, according to Dr. Manton’s sermon on the 119th psalm. July 26 and Aug. 10, 1723.

66. *Resolved*, That I will endeavour always to keep a benign aspect, and air of acting and speaking, in all places, and in all companies, except it should so happen, that duty requires otherwise.

67. *Resolved*, After afflictions, to inquire, what I am the better for them; what good I have got by them; and what I might have got by them.

68. *Resolved*, To confess frankly to myself, all that which I find in myself, either infirmity or sin; and if it be what concerns religion, also to confess the whole

case to God, and implore needed help. July 23, and Aug. 10, 1723.

69. *Resolved*, Always to do that, which I shall wish I had done when I see others do it. Aug. 11, 1723.

70. Let there be something of benevolence in all that I speak. Aug. 17, 1723.

These resolutions were written before he was twenty years of age, and were designed for no other eye than his own. He purposed to read them over once a week, and he prefaced them with this statement:—

“Being sensible that I am unable to do anything without God’s help, I do humbly entreat him by his grace, to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ’s sake.”

These resolutions show how severely he analyzed his motives, and how strong was his determination to follow what was according to the will of God. No Wellington or Nelson ever made duty so stern a law in regulating the movements of armies and navies, as did Jonathan Edwards in the government of his thoughts and desires. His great anxiety was first to know his duty, and next to bend all his powers to discharge it. Yet he was no legalist. He did not build upon his merits his hope of salvation. He rested all on Christ’s righteousness, and he had a profound reverence for the sovereignty of God. He apprehended clearly, the way of a sinner’s acceptance and was eminently evangelical. But he had no tendency to Antinomianism in practice. He was as earnest in fulfilling his duty as if he had to gain heaven by his works. The law of God was his rule of life, and by its standard of rectitude he sought to measure all his thoughts, words, and deeds. Nor were these resolutions merely written

on paper. They were acted out in experience. His watchfulness and careful self-examination characterized his life, and he attained a mastery over himself more than most men. This is remarkably evidenced in the controversies in which he was engaged, where his spirit is as unruffled as his logic is merciless. "He argues," says Henry Rogers, "like a being without affections, a pure intelligence. No sooner does he sit down to investigate a subject, then his passions seem as completely hushed, as though their breath had never ruffled the soul; its surface looks as tranquil, as motionless, and we may add, as cold, as a sea of ice; and the turbulence of passion seems as little likely to disturb the fixed calm of the one as the winds of heaven to raise tempests in the other." Perhaps he went too far in this. Man is ever prone to extremes. But he was not devoid of affection. In his relations we can see the human feelings warm and kindly as if he never philosophized about abstract truth at all. In his whole demeanour there was a strict regard for truth, and a thorough conscientiousness—such as are indicated by his resolutions.

We obtain a little more insight into his mind when he framed these resolutions from his diary which he kept during the time. It was commenced after he had written the first thirty-four. A few extracts from it in reference to those celebrated principles of conduct may aid us in estimating his character.

"*Dec. 18, 1722.*—This day made the thirty-fifth resolution. The reason why I in the least question my interest in God's love and favour is:—1. Because I cannot speak so fully to my experience of that preparatory work, of which divines speak. 2. I do not remember that I ex-

perienced regeneration, exactly in those steps, in which divines say it is generally wrought. 3. I do not feel the Christian graces sensibly enough, particularly faith. I fear they are only such hypocritical outside affections, which wicked men may feel as well as others. They do not seem to be sufficiently inward, full, sincere, entire, and hearty. They do not seem so substantial, and so wrought into my nature as I could wish. 4. Because I am sometimes guilty of sins of omission and commission. Lately I have doubted whether I do not transgress in evil speaking. This day resolved, No."

"*Dec. 19.*—This day made the thirty-sixth resolution. Lately, I have been very much perplexed, by seeing the doctrine of different degrees in glory questioned; but now have almost got over the difficulty."

"*Dec. 22, Saturday.*—This day, revived by God's Holy Spirit; affected with a sense of the excellency of holiness; felt more exercise of love to Christ than usual. Have also felt sensible repentance for sin because it was committed against so merciful and good a God. This night made the thirty-seventh resolution."

"*Saturday, Jan. 12. In the morning.*—I have, this day, solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was taken into the communion of the Church. I have been before God, and have given myself, all that I am and have, to God; so that I am not in any respect my own. I can challenge no right in this understanding, this will, these affections, which are in me. Neither have I any right to this body, or any of its members; no right to this tongue, these hands, these feet; no right to these senses, these eyes, these ears, this smell, or this taste. I gave myself clear away, and

have not retained anything as my own. I gave myself to God in my baptism, and I have been this morning to him, and told him, that I gave myself *wholly* to him. I have given every power to him; so that for the future, I'll challenge no right in myself, in no respect whatever. I have expressly promised him, and I do now promise Almighty God, that by his grace I will not. I have this morning told him that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life; and that I did believe in Jesus Christ, and did receive him as a prince and a Saviour; and that I would adhere to the faith and obedience of the gospel, however hazardous and difficult the confession and practice of it may be; and that I did receive the blessed Spirit as my Teacher, Sanctifier, and only Comforter, and cherish all his motions to enlighten, purify, comfort, and assist me. This I have done; and I pray God, for the sake of Christ, to look upon it as a self-dedication, and to receive me now as entirely his own, and to deal with me in all respects, as such, whether he afflicts me or prospers me, or whatever he pleases to do with me, who am his. Now, henceforth, I am not to act, in any respect, as my own. I shall act as my own, if I ever make use of any of my powers to anything that is not to the glory of God, and do not make the glorifying of him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge them; if I do anything purely to

please myself, or if I avoid anything for the sake of my own ease; if I omit anything because it is a great self-denial; if I trust to myself; if I take any of the praise of the good that I do, or that God doth by me; as if I am in any way proud. **THIS DAY MADE THE SIXTY-SECOND AND SIXTY-THIRD RESOLUTIONS.** Whether or no, any other end ought to have any influence in all or any of my actions; or whether any action ought to be any otherwise, in any respect, than it would be, if nothing else but religion had the least influence on my mind. *Wherefore I make the forty-fourth resolution.*"

Thus we perceive that the resolutions grew out of spiritual experience, and were the principles that resulted therefrom. From time to time, we also find, that he rearranged or supplemented them, as the growing experience of his soul suggested. They were, by frequent perusal and thoughtful comparison, so impressed upon his mind, as to be quickly recalled on suitable occasions.

There is much wisdom in the following which is entered in his diary on Saturday forenoon, July 27, 1722. "When I am violently beset with temptation, or cannot get rid of evil thoughts, to do something in arithmetic or geometry, or some other study, which necessarily engages all my thoughts, and unavoidably keeps them from wandering."

"*Wednesday forenoon, Aug. 7.*—To esteem it as some advantage, that the duties of religion are difficult, and that many difficulties are sometimes to be gone through in the way of duty. Religion is the sweeter, and what is gained by labour is abundantly more precious, as a woman loves her child the more for having brought it forth with travail; and even to Christ Jesus himself, his mediatorial glory, his victory and triumph, the kingdom which he hath

obtained, how much more glorious is it, how much more excellent and precious, for his having wrought it out with such agonies?"

"*Monday, Sept. 23.*—I observe that old men seldom have any advantage of new discoveries, because they are beside the way of thinking to which they have been so long used. *Resolved*, if ever I live to years, that I will be impartial to hear the reasons of all pretended discoveries, and receive them if rational, how long soever I have been used to another way of thinking. My time is so short, that I have not time to perfect myself in all studies; wherefore resolved, to omit and put off all but the most important and needful matters."

In 1723, Mr. Edwards went to college to take his M.A. degree, and he was then elected tutor. He did not enter on his official duties till June 1724, but occupied the intervening time in private studies and in occasional preaching. His tutorship was exercised at a critical period in the history of the college, when insubordination had been prevailing among the students; but he did much to restore order and promote the greater efficiency of the institution. His scholastic duties did not damp his piety. His soul aspired after God with much desire, and he grew in grace. There is a portion of his diary remaining which he kept during this period, and it fully evidences his ardent devotion. He seemed ever to aim at greater conformity to the will of God, and was vexed with his poor attainments in the divine life. All that he did was used for his spiritual good. His secret thoughts as recorded in his diary show this anxiety. For instance he says,—

"*Feb. 26.*—More convinced than ever, of the useful-

ness of free religious conversation. I find by conversing on natural philosophy, that I gain knowledge abundantly faster, and see the reasons of things much more clearly than in private study; wherefore, earnestly to seek at all times for religious conversation; for those with whom I can at all times, with profit and delight, and with freedom, so converse."

"*Friday, Nov. 6.*—Felt sensibly somewhat of that trust and affiance in Christ, and with delight committing of my soul to him, of which our divines used to speak, and about which I have been somewhat in doubt."

Thus he was prepared for public service in the ministry. His heart was sound in the faith of Christ, and in the experience of a true believer. He was himself what his preaching was to counsel others to become. A call to the ministry was addressed to him in 1726, and he resigned his tutorship that he might accept it.

Mr. Edwards was ordained to the ministry as colleague to his grandfather, the Rev. Solomon Stoddard, at Northampton, on the 15th February, 1727. He was then twenty-three years of age. The sphere of his ministry had shared repeated revivals of religion; but prior to Mr. Edwards' settlement, there had been a great coldness in spiritual things. His colleague died in 1729. Mr. Edwards had married, in 1727, a lady of eminent piety, the narrative of whose spiritual experience reveals the rarest as it is the highest devotion commonly seen on earth. We commend it to all our female readers, who may be able to procure the life of her husband, where it is related fully.

Shortly after Mr. Edwards began his labours at Northampton, sin seemed to be let loose, and controversies also arose; but God blessed the faithfulness of his servant

in repressing vices and in defending the faith. The discourses which he preached were aimed at the consciences of his hearers, and they cut deeply as sharp arrows in the heart. The Holy Spirit breathed upon minister and people, and a great revival occurred.

“The year 1735 opened on Northampton in a most auspicious manner. A deep and solemn interest in the great truths of religion had become universal in all parts of the town, and among all classes of people. This was the only subject of conversation in every company, and almost the only business of the people appeared to be to secure their salvation. So extensive was the influence of the Spirit of God that there was scarcely an individual in the town, either old or young, who was left unconcerned about the great things of the eternal world. This was true of the gayest, of the most licentious, and of the most hostile to religion. And in the midst of this universal attention the work of conversion was carried on in the most astonishing manner. Every day witnessed its triumphs; and so great was the alteration in the appearance of the town, that in the spring and summer following it appeared to be full of the presence of God. There was scarcely a house which did not furnish tokens of his presence, and scarcely a family which did not present the trophies of his grace. ‘The town,’ says Mr. Edwards, ‘was never so full of love, nor so full of joy, nor yet so full of distress, as it was then.’ Whenever he met the people in the sanctuary, he not only saw the house crowded, but every hearer earnest to receive the truth of God, and often the whole assembly dissolved in tears, some weeping for sorrow, others for joy, and others from compassion. In the months of March and April, when the

work of God was carried on with the greatest power, he supposes the number, apparently of genuine conversions, to have been at least four a day, or nearly thirty a week, take one week with another, for five or six weeks together."

Every class and every age were affected by this revival, and about three hundred persons in six months were awokened. The work of revival spread to other places also. Ten towns in the same county and seventeen in Connecticut were moved by the Spirit of God. Nor was the influence confined to them, it impressed the whole Church of the western world. The style of preaching was changed, and made more direct, plain, and earnest. Prayer became more intense and believing. In many towns and villages multitudes were born to God.

Mr. Edwards' own state of mind during this period may be learned from the following "personal narrative."

"Since I came to Northampton, I have often had sweet complacency in God, in views of his glorious perfections, and of the excellency of Jesus Christ. God has appeared to me as a glorious and lovely Being, chiefly on account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God's absolute sovereignty and free grace in showing mercy to whom he would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me a great part of his glory. It has often been my delight to approach God and adore him as a sovereign God, and ask sovereign mercy of him.

"I have loved the doctrines of the gospel; they have been

to my soul like green pastures. The gospel has seemed to me the richest treasure; the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ has appeared in a general way, glorious and excellent, most pleasant and most beautiful. It has often seemed to me, that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me—‘A man shall be an hiding place from the wind, and a covert from the tempest’ (Isa. xxxii. 2).

“It has often appeared to me delightful, to be united to Christ; to have him for my Head, and to be a member of his body; also to have Christ for my Teacher and Prophet. I very often think with sweetness, and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world; that text has often been very sweet to me, ‘Except ye be converted, and become as little children,’ &c. (Matt. xviii. 3). I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self,—humbly exalting him alone; cut off entirely from my own root, in order to grow into and out of Christ, to love God in Christ, to be all in all; and to live by faith on the Son of God, a life of humble unfeigned confidence in him. . . .

“Once as I rode out into the woods for my health in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle

condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception which continued, as near as I can judge, about an hour, which kept me the greater part of the time in a flood of tears, and weeping aloud."

These experiences were by no means rare in his life. Nor were they devoid of a most humiliating view of his own unworthiness in the sight of God. His elevation in grace and his humility seemed to grow together.

Mr. Edwards wrote a "Narrative of Surprising Conversions," which interested many of the Lord's people in England, and especially in Scotland, where a revival began in the year 1742, and spread over many parishes in the west. In the year 1740, another season of revival blessed Mr. Edwards' ministry. This was begun by the preaching of that honoured evangelist, Mr. Whitfield. During this awakening period various manifestations occurred of a peculiar nature. Parties under conviction were prostrated in body, cried out most piteously, and often fainted away. These physical phenomena were manifested also in Scotland. Oftentimes under the preaching of Whitfield, and Wesley, and Berridge, similar prostrations occurred. The strange manifestations in Ireland and Scotland, in 1859, are not therefore solitary in the history of revivals. The work of God is not to be denied because of these accompaniments. Perhaps its intensity has occasioned them. In Northampton, in 1740-43, a marvellous awakening took place among the young; many children were born to God.

The tide of revival spread over more than one hundred

and fifty congregations in New England, New York, New Jersey, and Pennsylvania, also in Maryland and Virginia. The relation of the work there was made the means of revival in Scotland where about thirty towns and villages shared the blessing. This occurred at a time when few faithful evangelical ministers were in the pulpits of the Church of Scotland. God, however, honoured his true servants with showers of blessing, and their memories and the influences of their work remain to this day. This shows how important it is for ministers to interest their people in the work of God's Spirit in the awakening of souls. Recent revivals afford a striking illustration. May every minister and faithful labourer for Christ show a similar concern, work as in a time of the Spirit's breathing, and long and pray for the blessing in their own spheres.

We have noticed that Mr. Edwards was married in 1727. His wife was only in her eighteenth year, but one possessed of a piety as refined as her countenance was beautiful. God gave them eleven children, eight daughters and three sons. Mrs. Edwards was a lady of remarkable character, and admirably suited to her husband. "She was a most judicious and faithful mistress of a family, habitually industrious, a sound economist, managing her household affairs with diligence and discretion. She was conscientiously careful that nothing should be wasted or lost; and often she herself took care to save anything of trifling value, or directed her children or others to do so, or when she saw them waste anything, she would repeat the words of our Saviour, 'THAT NOTHING BE LOST,' which words she said she often thought of, as containing a maxim worth remembering, especially when considered as the reason alleged by Christ, why his disciples should gather

up the fragments of that bread which he had just before *created with a word*. She took almost the whole direction of the temporal affairs of the family without doors and within, managing them with great wisdom and prudence as well as cheerfulness; and in this was particularly suited to the disposition of her husband, who chose to have no care, if possible, of any worldly business."

Possessed of an exalted piety, it was her aim and prayer and effort to train up her children for God. In this her *dearest* husband joined with all his heart. Fond as he was of his duties, he kept a watchful eye over his children, and used many opportunities to attach them to himself and interest them in God. In his public labours, his wife was deeply concerned and did all she could to advance the work of the Lord. This she did most effectually among her own sex. She shared largely in the blessings of the revivals through which she passed, and bore good fruits of the Spirit in a holy life. Her recorded experience of these seasons may be studied with profit by her younger sisters in the Lord Jesus.

Notwithstanding his ability and success, Mr. Edwards had to resign his charge at Northampton, by the wish of his ungrateful people, in 1750. His fidelity was offensive to many in the season of their spiritual decline, which began in the year 1744, among the young men of Northampton by the perusal of licentious and obscene books. There is perhaps no evil so infectious as this when once it enters among the young, and it was found on inquiry, that few families in the town had escaped. By his boldness in reproving sin, Mr. Edwards lost the regard of the young who soon became more openly dissolute, to the great grief of their minister and their own irreparable loss.

Another difficulty arose out of the strict communion which Mr. Edwards taught, and which meant that none should come to the Lord's table except real Christians. This displeased a backsliding people, and the congregation who had been so highly favoured with the able and successful labours of Jonathan Edwards for twenty-four years, voted *that it was not agreeable to their minds that he should preach among them.* It must be observed that the church government was congregational, and in this instance it reacted on the minister with terrible violence.

It was a severe trial to this man of God. He had not shunned to declare the whole counsel of God. He had been the spiritual father of many souls in that place. He had spent the best part of his days among them, and had lived only to do them good. To be thus requited, and cast out upon the world with a large and dependent family, was a return which he could never have expected, and which was as cruel as it was unjust.

But the resolutions which he made ere he commenced his ministry showed the spirit of a martyr, and now he found strength from God to act according to them. He maintained his integrity and kept his equanimity. God supported him with grace, provided for his wants, and enabled him, after many trials for a considerable time, eventually to triumph over them. That event was overruled for the reformation of the Churches of New England, and Mr. Edwards was sent forth to the work by which his influence has been extended to all time.

In the beginning of 1750 Mr Edwards was invited to the pastoral charge of a small congregation at Stockbridge, a frontier village, and at the same time he was requested by "The London Society for Propagating the Gospel in

New England, and the Parts adjacent," to act as missionary among the River Indians in that neighbourhood. After visiting the sphere he accepted the proposals made to him. He was installed in his new office in August 1757. It was with considerable difficulty that he secured a residence, and pecuniary embarrassments pressed upon him. He had a house and a little land at Northampton, but it was some time before he could dispose of them. Rigid economy was required at home; but Mrs. Edwards and her daughters were ready with their industry to aid. The sale of his property in Northampton at length removed his burdens, and he was again in more comfortable circumstances.

His trials awakened a lively sympathy in Scotland, and drew forth deeper interest in the mission to the Indians. But even in his newsphere he was not free from annoyance, and there were parties who conspired to effect his removal. The Commissioners continued to give him their confidence, and he was soon after enabled to see the overthrow of all the measures which the enemies of the mission had attempted.

On the death of his son-in-law, the Rev. Aaron Burr, he was nominated to the presidency of Princeton College in 1757, and he was installed in January 1758. Small-pox raging at the time, he was inoculated by the advice of his physician; but the disease supervened, and ended his days on 22d March, in the fifty-fifth year of his age.

This was a very unexpected removal from a sphere where he had such high hopes of usefulness, and for which he was so eminently fitted. But he did not repine when he was informed of the near approach of death. He called his daughter to his bedside and thus addressed her:

"Dear Lucy, it seems to me to be the will of God that I must shortly leave you ; therefore give my kindest love to my dear wife, and tell her that the uncommon union which has so long subsisted between us has been of such a nature as I trust is spiritual, and, therefore, will continue for ever ; and I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a Father who will never fail you."

It was a heavy trial to his widow, who had not been permitted to see his last hour, or to comfort him in his affliction. But "she had long told her intimate friends, that she had, after long struggles and exercises, obtained, by God's grace, an habitual willingness to die herself, or part with any of her most dear relatives." The Lord supported her in her hour of distress. She did not long survive her loss. In the same year, October 2, she joined her husband in the house of many mansions.

The loss to the college and to the Church of Christ was great when President Edwards was removed. He was a man of such eminent mental abilities and such eminent piety as are rarely combined together. He had already given proof of his power and of his saintly character, and now when a sphere congenial to his tastes and suiting his talents was opened to him, God, in his mysterious providence, removed him altogether. "He was pouring in a flood of light upon mankind which their eyes, as yet, were too feeble to bear." He had already accomplished his work, and the impression of it is felt in the schools of the prophets and throughout the evangelical Church to this day.

His life was eminently holy. He abounded in prayer. "His appearance, his countenance, his words, and his whole demeanour, were attended with a seriousness, gravity, solemnity, which was the natural, genuine indication and expression of a deep abiding sense of divine things on his mind, and of living constantly in the fear of God." Reader, it is this we must aim after. God has made the soul's lasting bliss dependent upon its holiness. The joy of his own fellowship and of heaven are the experience of the holy. Are you holy? Are you washed from the guilt of sin through faith in the atoning blood? Are you resorting every day to the same fountain to be cleansed from the filth of sin? It is written: "BE YE HOLY: FOR I AM HOLY."

Mr. Edwards' life was *remarkably blessed to others*. By his *preaching*, we have marked how largely this was true.

Hundreds are now in glory who were born again under his ministry. He truly travailed in birth for souls, and he had his reward in many.

The solemnity of his mind which was apparent in his words and manner, was one of the great causes of his success as a preacher.

He was a remarkable preacher. He had a weak voice, no gesture, no oratory, and he read his sermons, which he held in his left hand near his eye; but he was full of seriousness and of the presence of God, opened up the human heart with great ability so as to seize hold of his hearers, unfolded the gospel so clearly as to present the way of escape, and spoke of the things of God with such solemnity that when he preached on the day of judgment, one who heard him said: "So vivid and solemn was the impression made on his own mind that he fully supposed,

that as soon as Mr. Edwards should close his discourse, the Judge would descend, and the final separation take place." His arguments came with overwhelming weight upon the soul. One of the sermons—that on "Justification by Faith"—well known as a most argumentative piece of reasoning, was the means of the greatest awakening. He had one aim before him—the glory of God in the salvation of sinners—and he realized it.

The Rev. Dr. Trumbull mentions a case of his power to impress a strange congregation. It was at Enfield where there was great religious indifference. "When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Jonathan Edwards of Northampton preached; and before the sermon was ended the assembly appeared deeply impressed, and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard." He spoke as one who knew the human heart, for he had thorough acquaintance with his own, and with the philosophy of the mind. He spoke the word of God with singular clearness. He spoke to the conscience. He spoke with strong feeling and great fervour, as one in earnest for the salvation of souls. And God largely owned his preaching.

His writings were very many and of a most remarkable kind. By them he left a lasting benefit to the Church. He met the objections of philosophy by his able book on "The Freedom of the Will," and of heresy by his treatise on "Original Sin."

These were written amidst the depths of an American forest, and while he was missionary to the Indians, and preaching two sermons weekly to his English congregation, and two by an interpreter to the Indians, and while he had to watch against the machinations of his enemies and conduct a correspondence which was both lengthy and troublesome. Notwithstanding these labours, he wrote his treatise on the "Freedom of the Will" in four months and a half. He exposed the danger of the spiritual life by his book on "The Religious Affections," "one of the most valuable works on practical and experimental piety ever published."* He presented a portrait of a devoted Christian and exemplary missionary in "The Biography of David Brainerd," his intimate friend. He stirred up the Church of God in many lands by his "Narrative of Surprising Conversions," and his "Thoughts on the Revival of Religion;" and he has edified the Church of succeeding ages by his "History of Redemption," published after his death, and his many able and practical "Sermons." Ardently devoted to his work, studying for many years during *fourteen hours a day*, preaching often, and conversing with the anxious, he finished a career of amazing usefulness, and died at fifty-four."

His posthumous manuscripts, written with great care, and arranged by numbers, amounted to *fourteen hundred*. None of the editions yet published gives a complete list of his works. A volume on "Charity and its Fruits" was issued only a few years ago, and proposals were then made by an eminent firm to publish a complete and exact edition in fourteen volumes, but the failure of the house prevented the execution of the design. Among his MSS.

* Henry Rogers.

there is an elaborate treatise on the Trinity which, it is strange, has never been printed, notwithstanding the controversy on that subject among the divines of New England, whose theology was so largely affected by the thoughts of Jonathan Edwards. The style of his writings is their chief defect. He had not an opportunity of cultivating the graces of good writing in his time of education, and he thought neatness and correctness in style of little consequence, as did another great theological author, Dr. John Owen, the Puritan. On one occasion, however, he read one of Richardson's novels, and the impression which it made upon him, awakened grief for his inattention to style, and made him resolve to pay more regard to it in the future. This disadvantage did not hinder his pen from work. He wrote with great perspicuity and power, and upon the grandest themes; hence he obtained the lofty place which has been assigned him in theological literature.

“The name of Jonathan Edwards,” says Henry Rogers, “is held in profound veneration by thinking men of all parties; and this universal homage, when contrasted with the obscurity of his life and the peculiarities of his opinions, is one, among a thousand proofs, that real merit will never be long overlooked, and that the rewards of fame are not so capriciously bestowed as is often imagined. Though public opinion sometimes makes preposterous attempts to elevate the mean and the little, and even leaves transcendent merit to struggle for a while with neglect, it is sure, sooner or later, to rectify its errors. We invariably find that those laurels, with which, as if in mockery, it has graced inferior genius, begin to wither in the very hour of their bloom, and that it has reserved its

immortal amaranths for brows worthy of such imperishable honours.

“Never was there a triumph of genius more decisive than that of Jonathan Edwards. By the concurrent voice of all who have perused his writings, he is assigned one of the first, if not the very first place, amongst the masters of human reason. Many of the most acute metaphysicians and accomplished divines of the past and present age, have been the most ardent of his admirers ; we refer to such men as Hume, Mackintosh, Stewart, Robert Hall, and Chalmers. All these celebrated men differed from Edwards in some of his most cherished speculations, and some of them abhorred all the peculiar doctrines, in the explication and defence of which he concentrated the full force of his mighty intellect ; yet they all agree in the homage they render to that intellect ; like that of a few other very great minds, it was too powerful to allow even the proverbial meanness of controversial animosity to attempt the ungracious work of depreciation.

“Jonathan Edwards extorted this unanimous applause by the greatness of his genius *in a single department*. He was not favoured by any one of the many adventitious advantages which so often help genius to fame ; he was utterly destitute of those graces of imagination and of style, which have sometimes clothed abstract truth in many of the attractions of poetry, and administered the profoundest wisdom in the enticing vehicle of eloquence. He wrote for special purposes, and addressed himself to a narrow circle ; and he has managed to embody his profound conceptions in the most repulsive of all possible forms. Under such circumstances, nothing but transcendent genius could have subdued the disgust which the

pride of philosophy would necessarily feel at the peculiarities of his religious opinions, or with which a sensitive taste would recoil from the hideous deformities of his style. Yet his gigantic force of intellect, and that alone, has not merely redeemed his writings from obscurity, but attracted the attention, not only of many of the wisest but the most polished of mankind. Like St. Paul at Athens, he has compelled even the Stoicks and Epicureans to listen to him by the depth and originality of his speculations."

This is a high eulogium ; but it is just, and worthy of its subject. He stood alone among all the illustrious masters in Israel, and left behind him the thoughts which were his greatness for the instruction of succeeding thinkers, his ministry as a model of earnestness and success to preachers, and his life of faith and holiness as an example to all the followers of the Lamb.

Let me suffer wrong without complaining,
While myself from doing wrong abstaining,
Through Thy grace and strength, O Lord, I pray !
Let me never smite the hand that smites me ;
But do good to him who ill requites me ;
Thus prepare me for the evil day.

Into Thine own image, Lord, transform me,
To Thy gentle Spirit so conform me,
That this lesson never may be lost ;
Not the poor oppressed, but the oppressor,
Not the injured, but the proud transgressor,
Is the man who needs our pity most.

Though by cruel treatment oft incited,
Thou hast never ill with ill requited,
Nor, reviled, hast Thou reviled again :
Yet it must have grieved Thy holy nature,
More, far more than me, a sinful creature,
To behold the wickedness of men.

Thou hadst power not only to create us,
But to punish and annihilate us ;
Yet, so great, so wonderful Thy love,

That, to save us from the doom impending,
Thou didst give Thyself to death, descending
To our depth from Thy great height above.

My true Peace and Saviour, be Thou near me,
That in suffering I may not grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient Spirit may not fail her;
Thus prepare me for the evil day.

That, herself in patience still possessing,
She may find e'en woes to be a blessing,
Nor account them strange when they arise:
Point her to the happy realms above her,
Where departed saints, who dearly love her,
Wait to greet her in the opening skies.

SPITTA.

Lyra Domestica.





IV.

FRANCIS ASBURY,

EVANGELIST AND BISHOP OF THE METHODIST EPISCOPAL CHURCH
IN AMERICA.

AROUND John Wesley clustered a number of noble and earnest men, who, under God, owed to his preaching their spiritual life, and who devoted themselves to the publication of the glad tidings in connection with the Methodist movement. FRANCIS ASBURY was one of these. He was born at Hempstead Bridge in Staffordshire, on August 20th, 1745. He was very early under religious impressions, and loved the means of grace, an evangelical ministry, and edifying books. But a new experience filled his soul at the first Methodist meeting he attended. The fervent and extemporaneous prayers, the hearty singing, and the impassioned discourse—so different from the service to which he had been accustomed—astonished and attracted his soul. He there realized a new happiness in the faith of Christ, and desired to make others possessors of his joy. He was thus led to hold prayer-meetings, and to address the people who attended them. With rare self-possession, ready utterance, scriptural knowledge, and earnest eloquence, he became, at seventeen years of age, a popular preacher, and was associated with the Wesleyan evan-

gelists. During five years he took regular circuit work, and held forth the word of life to "wondering, weeping thousands."

In August 1771, he went to the Conference at Bristol. He was then twenty-six years of age, in the fulness of his youthful strength and Christian zeal. He went there a missionary in spirit. He had been for some time cherishing the wish to go to America, and on the appeal of Mr. Wesley for volunteers for the transatlantic mission, offered himself willingly to the work.

On the 4th of September he embarked along with a colleague, Mr. Richard Wright. Eight weeks were occupied in the voyage; but Asbury, while busy as opportunity offered in preaching to the sailors, was nursing his grand purpose; and, by reading, meditation, and prayer, preparing for the work which, with single aim, great self-denial, and unfailing fidelity, he was to prosecute for the rest of his life. From that aim he never looked, that self-denial he never lessened, that fidelity was unto death. One of the largest Churches in America, and millions of new-born souls in its membership, bless the memory and the name of Francis Asbury in their thanksgiving to the God of salvation for the gifts and graces of that evangelist.

The period of his arrival was critical in the history of the country. Events were ripening fast for the Revolution. The colony was about to become an independent country. It was critical in the history of the Church. The great revival under Edwards, the Tennents and Whitfield, had lapsed into a decline,—all the more sad that it had been the fruit of strife and discord. A new movement was needed, and God raised up the men.

They were such as were able to guide the Church in times of revolution, and pioneer its agencies and blessings among the wide-spread settlers in the succeeding period of peace. The Methodist preachers bore a great part in this revival of evangelism and extension of Christ's Church. The first society was formed in New York in 1766, and the first church opened in 1768. In 1769, the first band of missionaries from Mr. Wesley—Messrs. Boardman and Pilmoor—landed in Philadelphia. Their labours were much blessed; but it was in Francis Asbury that American Methodism found its grand apostle. With clear discernment he laid his plans, and always acted on a most expansive evangelism. "I have nothing to seek," he said, "but the glory of God, nothing to fear but his displeasure. I have come to this country with an upright intention, and through the grace of God will make it appear. I am determined that no man shall bias me with soft words and fair speeches; nor will I ever fear the face of man, or know any man after the flesh, if I beg my bread from door to door; but whomsoever I please or displease, I will be faithful to God, to the people, and my own soul." This was a noble profession in the outset of a long career, but it was sustained by all his conduct. It was the spring of his whole course. He did not come short of, or fall below, his lofty purpose. The character and life of the pioneer bishop are in those early confessions.

His first circuit was Philadelphia and its neighbourhood; but he was only four months there, when he was summoned to New York, where the societies had been left in confusion by Wright, his colleague on the voyage, who had sailed for England. Asbury was a thorough

Wesleyan, and sought at once to carry out the regulations of the society. Mr. Wesley soon perceived that he had a true representative in his missionary, and in 1772, appointed him superintendent of the societies in America. This was most judicious, and prepared the way for the fuller episcopate with which Asbury was to be afterwards invested.

No Conferences had as yet been held; all business was transacted at the quarterly meetings. It was time, however, that the higher assembly should be convened. This was done in Maryland, while Asbury was there. The discussions were useful to the preachers, and to the proper discipline of the societies. Hitherto, there was no administration of the sacraments at the Methodist churches. Sealing ordinances were received at the hands of Episcopal ministers. The work of the missionaries, of whom there were only ten in 1773, was preaching and social edification, which continued to increase in their hands. Mr. Asbury was the soul of the movement, and became thoroughly devoted to his sphere. Several of his colleagues went to England during the war, as they felt they could not be loyal subjects of a monarchy, and labour in a revolutionary country. But Asbury adopted America as his field and home. He said, "I can by no means leave such a field for gathering souls to Christ as we have in America. It would be an everlasting dis-honour to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger; therefore I am determined, by the grace of God, not to leave them, be the conse-quence what it may." Mr. Wesley thought proper to

counsel his preachers to be loyal to the British crown ; but Asbury judged for himself in the circumstances in which he was placed, and, without taking any part in the Revolution, adapted himself to the new form of government. He could not conscientiously take the oath of allegiance to the State of Maryland, in which Baltimore, where he was stationed, was situated, and he retired to the house of his friend, Judge White, in Kent County, Delaware, where he resided until the troubles were past. It was not easy for one of Mr. Asbury's missionary spirit to be so circumvented for two years. He longed for active service, and the circuit of a continent. This came in time, and his spirits revived with renewed activity in the cause he loved. He roamed at large, but always in Methodist order, preaching the gospel, and exercised much prudence in managing a rising Church encompassed with internal as well as external difficulties. Troubles within arose from the felt need of ecclesiastical organization in which all the functions of a Church of Christ could be discharged. These were soothed and settled by the wisdom, forbearance, and magnanimity of Francis Asbury. External difficulties arose from the large sphere and the few labourers; but these were met by the philanthropy, self-denial, and forethought of this presiding man.

It now became evident to Mr. Wesley in England, as well as to his transatlantic followers, that the Methodists in America should be constituted into a Church. The Episcopal form was preferred, and Dr. Coke was appointed superintendent or bishop, with power to set apart Mr. Asbury as his colleague. Dr. Coke arrived with these powers in the end of 1784, and a Conference

was appointed to meet on the 25th December to carry them out. Fifteen years had now elapsed since the landing of Boardman and Pilmoor. There were now one hundred and four preachers, and fifteen thousand members in society. Sixty preachers assembled at the Conference over which Dr. Coke presided with great urbanity and impartiality. It was unanimously resolved that a separate Church should be constituted, under the name of *The Methodist Episcopal Church in the United States*, with the offices of deacon, elder, and bishop. Dr. Coke and Francis Asbury were elected bishops. Asbury had never been ordained. He was therefore set apart first as a deacon, then as an elder, and latterly as a bishop. In this Dr. Coke was assisted by two ordained elders. Twelve of the preachers also were set apart as elders, and three as deacons.

The election of Asbury was *bona fide*. He possessed the confidence of the preachers as well as of Mr. Wesley. He was eminently qualified for the dignity, and the manifold labours which it involved. He did not profess scholarship though familiar with the Greek and Hebrew Scriptures. "He could read men." He was "one of those very few men whom nature forms in no ordinary mould. His mind was stamped with a certain greatness and originality which lifted him far above the merely learned man, and fitted him to be great without science, and venerable without titles. His knowledge of men was profound and penetrating, hence he looked into character as one looks into a clear stream in order to discover the bottom; yet he did not use this penetration to compass any unworthy purposes; the policy of knowing men in order to make the most of them, was a littleness to which

he never stooped. He had only one end in view, and that was worthy the dignity of an angel ; from this, nothing ever warped him aside. He seemed conscious that God had designed him for a great work, and nothing was wanting on his part to fulfil the intention of Providence. The niche was cut in the great temple of usefulness, and he stretched himself to fill it up in all its dimensions. To him the widest career of labour and duty presented no obstacle. Like a moral Cæsar, he thought nothing done while anything remained to do. His penetrating eye measured the ground over which he intended to sow the seeds of eternal life, while his courageous and active mind cheerfully embraced all the difficulties engrafted upon his labours. . . . To all that bore the appearance of polished and pleasing life he was dead ; and both from habit and divine grace, had acquired such a true greatness of mind, that he seemed to estimate nothing as excellent but what tended to the glory of God. Flattery, of which many great minds are highly susceptible, found him fortified behind a double guard of humility, and opposition but served to awaken those energies of mind which rise with difficulties and surmount the greatest. He knew nothing about pleasing the flesh at the expense of duty; flesh and blood were enemies with whom he never took counsel ; he took a standing upon the rugged Alps of labour, and to all that lagged behind, he said, 'Come up hither.' He was a rigid enemy to ease ; hence the pleasures of study and the charms of recreation he alike sacrificed to the more sublime work of saving souls."

This was the man whom Wesley and the American Methodists sought to honour by putting into the epis-

copal office. His diocese ranged from the Atlantic to the Mississipi, and from the Gulf of Mexico to the St. Lawrence. His visitations comprised a course of six thousand miles a-year through forests, and rivers, and swamps, and prairies. His work was to preach on all important meetings, preside at all Conferences, fix all preachers, ordain all ministers, and transact all public business connected with the Church. For this he received only sixty dollars a-year and his travelling expenses, while to evince liberality or filial care, his clothes had often to wear into shabbiness, and his watch and boxes to be sold. In the course of travel he had to thread woods, swim rivers, bear storms, endure heat and cold, to take rest on boards or a few skins or on some floor, to endure enmity from men, annoyance from insects, and exposures to varied climates. But he was ever on his mission, and it was his joy to be thus employed. He was unmarried, and remained in a voluntary celibacy all his days. "If I should die in celibacy," he said, "which I think quite probable, I give the following reasons for what can scarcely be called my choice. I was called to preach in my fourteenth year. I began my public exercises between sixteen and seventeen. At twenty-one I entered the travelling connection. At twenty-six I came to America. Thus far I had reason enough for a single life. It had been my intention to return to Europe, but the war continued, and it was ten years before we had settled lasting peace. There was no time to marry, or to be given in marriage. At forty-nine I was ordained superintendent or bishop in America. Among the duties imposed upon me by my office was that of travelling extensively, and I could hardly expect to find a woman

with grace enough to enable her to live but one week out of the fifty-two with her husband; besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by voluntary absence subvert the whole order and economy of the marriage state by separating those whom neither God, nature, or the requirements of civil society permit long to put asunder? It is neither just nor generous. I may add to this, that I had but little money, and with this little I administered to the necessities of a 'beloved mother till I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is my duty now to bestow the pittance I can spare upon the widows and fatherless girls, and poor married men." He added to this his practice of giving what he could afford, and oftener still what he could sacrifice, to aid his brethren in the ministry. "I study daily what I can do without," was the reason he gave for his economy.

In his Episcopal functions he was assisted by Dr. Coke occasionally, for a short time. Together they compiled the *Articles of Religion* and *Book of Discipline* for the Church, which were approved and adopted by the Conference. Together they founded educational establishments for training up the young. Together they presided over several General Conferences, and together travelled over large tracts of country to preach or hold district Conferences. But the great burden fell on Asbury, as the resident bishop. Dr. Coke had to return to England, where, especially after the death of Wesley, his services were needed.

The first educational institution was established at Abingdon about twenty-five miles from Baltimore. It

was called Cokesbury College, in honour of the indefatigable pair who had done so much to build it. Asbury presided and preached when the foundation stone was laid, on the 5th June, 1785. It was designed to educate the sons of ministers, as well as to aid in preparing young men for the ministry. But the importance of academic training for the preachers had not yet been felt. This building was a heavy care to Asbury; but it perished by fire about fifteen years after its erection. A new institution was raised, but a like catastrophe befell it. The work of education was thus suspended for a time. But Asbury never lost sight of it. In another department he did a great work, which even Wesley did not devise for England. *He was the first to establish Sabbath schools in America.* In the year 1784, he had incorporated the subject into the Discipline by this question, "What shall be done for the rising generation? who will labour for them?" To which this answer was given, "Let him who is zealous for God and the souls of men begin now. 1. Where there are ten children whose parents are in society, meet them at least an hour every week; 2. Talk with them every time you see any at home; 3. Pray in earnest for them; 4. Diligently instruct and vehemently exhort all parents at their own houses; 5. Preach expressly on education." In the year 1786, he began a school in the house of Thomas Crenshaw, Hanover County, Virginia, from which he afterwards welcomed one of its converts as a minister of the Church. In the year 1790, he got an instruction to preachers placed in the Discipline in these terms: "What can be done in order to instruct poor children, white and black, to read?" "Let us labour as the heart and soul of one man to

establish Sunday schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers, to teach *gratis* all that will attend, and have a capacity to learn, from six o'clock in the morning until ten, and from two o'clock in the afternoon until six, where it does not interfere with public worship." It is to be regretted that this attempt failed; but Sunday schools soon after became a great institute of the Methodist, as of every Christian Church. Asbury lamented the difficulty of "finding men and women of genuine piety as teachers." He urged the importance of meeting with the young of all classes, and said, "Oh, if our people in the cities, towns, and villages were but sufficiently sensible of the magnitude of this duty, and its acceptableness to God; if they would establish Sabbath schools wherever practicable, for the benefit of the children of the poor, and sacrifice a few public ordinances every Lord's day to this charitable and useful exercise, God would be to them instead of all the means they lose; yea, they would find, to their present comfort and the increase of their eternal glory, the truth and sweetness of these words, 'Mercy is better than sacrifice,' (Matt. ix. 13, xii. 7; Hos. vi. 6)." Throughout Bishop Asbury's life he manifested great interest in the Christian training of the young. He saw in this the succession and extension of their Church. He scarcely ever omitted an opportunity of speaking to the children in families where he sojourned. This made his influence great with all, and we are not surprised to read that "there are perhaps this day more that bear the name of Asbury connected with the Methodist Episcopal Church, than that of any other minister," or to learn that "many of them are in the ministry, and show them-

selves to be true sons of the immortal father of American Methodism."

Day schools of a high class were also earnestly promoted by the good bishop. He wished to have one of them in every presiding elder's district, but he was in advance of his age in this enterprise, and did not get the desire of his heart.

The diffusion of literature among his people was a subject of great concern to Asbury. The "Book concern," as this branch of benevolent operation is called, was founded by him, and has become a great feature of Methodist agency in America. The saddle-bags of the travelling preacher are invariably stored with books from which the frontier family is supplied with edifying reading. Churches in Great Britain have not to any great extent taken up this. It is not so necessary as in a new country. The book trade is an established medium of reaching the people here. But Christian Churches, by their various officers, could do far more than they have hitherto attempted in creating a taste for a healthy and useful literature. American Methodism owes much to Asbury's care, forethought, and practical sagacity in connection with this.

He also founded missions in his denomination, instituted funds for the benefit of preachers, their widows, and orphans. He did all through the organization of the Church. "All these agencies," says Dr. Strickland, "he regarded as the natural outgrowth of the Church, the pulsations of her mighty heart, throbbing with benevolent sympathy for mankind." In this we heartily coincide. It seems the most scriptural, most natural, and most economical method of carrying on works of Christian

philanthropy. Every member of the Church belongs thus to the Missionary, or Educational, or Charitable Society. A Christian, not a money, relationship is thus formed in the management. The constituency of the whole Church is interested in doing good.

In his relation to the government of the United States, Asbury early evinced loyalty. He was a great admirer of Washington, and moved an address to him in the New York Conference of 1789. Along with Dr. Coke he presented the address to the President and received a very courteous reply. Dr. Coke's conduct was freely canvassed and much blamed in England on account of his want of naturalization as an American citizen. Asbury's course was unencumbered, and he acted with thorough cordiality and patriotism. The address from the Methodist Episcopal Church was the first presented to Washington by any ecclesiastical assembly. Asbury had several interviews with the President, and on his death wrote this eulogium of him in his journal: "Washington, the calm, intrepid chief, the disinterested friend, first father and temporal senior of his country under divine protection and direction. . . . Matchless man! At all times he acknowledged the providence of God, and never was ashamed of his Redeemer. We believe he died, not fearing death."

In the government of the Church, Mr. Asbury was no absolute ruler. He was the expression of the General Conference composed of representatives from all districts throughout the land. Though entrusted with much authority, it was delegated power. His office was *per vitam aut culpam*, yet he was subject to the jurisdiction of the General Conference. During the discussion of the

Episcopal office, Mr. Asbury absented himself from the Conference, and sent a letter of which this is an extract: "MY DEAR BRETHREN,—Let my absence give you no pain; Dr. Coke presides. I am happily excused from making laws by which I am myself to be governed. I have only to obey and execute. I am happy in the consideration that I never stationed a preacher through enmity or as a punishment. I have acted for the glory of God and the good of the people, and to promote the usefulness of the preachers."

The Church is governed by a General Conference which meets once in four years, and is composed of presiding elders from districts, elected by their brethren. District Conferences are held annually, and over these a bishop presides. Then there are the quarterly and circuit meetings common to the Methodist Church. When the General Conference of 1796 was held at Baltimore, Methodism was in its fourth decade. The following were the annual Conferences appointed:—

1. *The New England Conference*, embracing the States included under that name, and so much of the State of New York as lay east of the Hudson River.

2. *The Philadelphia Conference*, embracing the remainder of the State of New York, New Jersey, all that part of Pennsylvania lying east of Susquehanna River, the State of Delaware, and the remainder of the Peninsula.

3. *The Baltimore Conference*, including the remainder of Pennsylvania and Maryland, and the northern neck of Virginia.

4. *The Virginia Conference*, embracing all that part of the State lying south of Rappahannock River, and all that part of North Carolina lying on the north side of

Cape Fear River, including also the circuit on the banks of the Yadkin.

5. *The South Carolina Conference*, embracing South Carolina, Georgia, and the remainder of North Carolina.

6. *The Western Conference*, embracing the States of Kentucky and Tennessee.

Laws were enacted regarding the deeds by which Church property was to be held, regarding the qualifications of elders and deacons, the arrangements of funds, and literature. Directions were also given regarding the use and sale of ardent spirits, and on slavery. On the former question it was declared that they "considered the use of ardent spirits, unless in cases of necessity, and their sale, unless for mechanical, chemical, or medicinal purposes, such a crying evil that it was called upon, under the circumstances, to legislate against them." On slavery they declared their desire for emancipation, as speedily as possible, and excluded slave dealers from membership. Preachers were instructed to apply these rules. This was much in advance of their time; but it indicates the spirit of the Methodist ministers. Did all in the sacred office, and all Church Courts adopt similar views, the liquor traffic with drunkenness would cease in a great measure, and American slavery be destroyed. Bishop Asbury was a standing testimony against the use of ardent spirits. On one occasion the landlord of an inn brought him whisky, and asked him to take a glass. "Nay," said the Bishop, "I make no use of the devil's tea!"

Though only preaching occasionally in the different places on his journeys, his word was often blessed to the conversion of souls. His removal from these scenes of labour prevented him from hearing of many cases; yet

instances came to his knowledge which encouraged him greatly and sometimes revived his desponding spirit. On one of his visitations, he was repining that he had seen so little fruit of his labour for some time. While in this frame he took his seat in a log-chapel in the woods of the West—unknown to any of the congregation. It was a love feast where many were relating their experiences. Among others, a lady rose and made the following statement in tremulous tones:—“Two years ago, I was attracted to a Methodist meeting in our neighbourhood by being informed that Bishop Asbury was going to preach. I went, and the Spirit sealed the truth he uttered on my heart. I fled to Jesus and found redemption in his blood, even the forgiveness of sins, and have been happy in his love ever since.

‘Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from my eyes.’”

This moved the soul of Asbury, and drew him forth. He states that “he was a stranger and a pilgrim, halting on his way for rest and refreshment in the house of God, and that he had found both; and” said he, with tears in his eyes, “if I can only be instrumental in the conversion of one soul in travelling round the Continent, I'll travel round till I die.”

There is also a story told of another of his converts which we cannot omit. A young lady, the idol of her father, and the star of her circle, was induced to hear Asbury. Her heart was touched, and opened to receive the Saviour. “Her conversion was as sudden as it was unexpected by her friends, but it was nevertheless clear and genuine. No place to her was now so attractive as the house of God, and thither she wended her steps from

evening to evening, enjoying the rapturous bliss of a soul in its earliest love. Of course, it was not long until the change wrought upon her by the power of the gospel was known to her parents, who, strange to say, felt grieved and indignant at the result. They were worldly and thoughtless, not only neglecting the claims of religion themselves, but wholly careless in regard to their children. Their only object was to fit them for moving in fashionable circles, and no pains or expense were spared to effect it.

"To win her back to the world was now the design of the father. He was too much of a gentleman, and had too much respect for himself and the proprieties of life to resort to any coercive measures. He accordingly brought around her the thoughtless and the gay of her companions, and threw her as often as possible into their society. Naturally amiable, and loving her parents with all the devotion of an affectionate child, she yielded to her father's requests to visit different places of mirth and gaiety, and though she did not put on the morose look of cloistered piety, yet she was serenely quiet and affable in her manners, preserving the true dignity of the Christian. She had a heartfelt joy to which the worldly are strangers, and while she felt sympathy for the pursuers of shadows, she allowed not her anxiety for their spiritual welfare to destroy their brief uncertain joy. She preferred holding up the light of a Christian example in a calm, quiet, unobtrusive manner, rather than resort to any effort to convince them of the error of their way. All the efforts of her father were, however, of no avail to lure her from the purpose she had formed to lead a religious life. As a last resort he gave a large party, and sent out invitations to the most worldly

and fashionable of the city. The evening at length arrived ; the company came together ; all was a scene of gaiety and mirth, for the pleasure-loving throng were there. In the midst of this scene it was arranged that she should be invited to sing and play on the piano one of those fashionable airs to which they had been wont to listen with so much interest previous to her conversion. She made no objection as she was led by her father to the piano. Taking her seat, she commenced, in a strain the most touching, because it came from her heart, and sang, with a full clear voice, that beautiful hymn of Charles Wesley :—

‘ No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone ;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts enjoy,—
A moment’s misery or joy ;
But oh ! when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With fiends or angels spend ?

Nothing is worth a thought beneath,
But how may I escape the death
That never, never dies ;
How make my own election sure,
And when I fail on earth, secure
A mansion in the skies.’

“ She had not sung through one verse, before her father, who stood by her side, was seen to drop his head. Every whisper ceased, and the most intense feeling was evidently pervading the entire company. Every word was distinctly heard, and each seemed an arrow from the Spirit’s quiver, going directly to the hearts of the hearers. When she ceased her father was gone. His feelings were too great

to be suppressed, and he sought another room, where he gave vent to his tears. Mary had conquered, and from that hour she was free from the allurements of the world. For many years she lived to adorn her profession, and then went up to join the song of the redeemed in heaven. One is at a loss whether to admire most the prudence or the boldness of this devoted Christian. Her love and obedience to her father were made the means of her greatest triumph and her noblest witness-bearing."

Bishop Asbury frequently took part in the camp meetings which are so prominent a feature of American Methodism. These assemblies originated from the large congregations and numerous services connected with the dispensation of the Lord's Supper among Presbyterians. As in the good old days in Scotland, so in more recent times in America, these occasions proved the revival of the Lord's work in many souls. Methodists early perceived the advantage of these meetings and largely promoted them. The place of assembly was some open space in the midst of a forest primeval. Many ministers and local preachers were present, and kept up almost a constant supply of spiritual instruction. With thousands before him the preacher rose to his grandest eloquence. Some had singular adaptation to this work. Peter Cartwright, the well-known and successful preacher of the backwoods, was greatest on the stand in the camp. Bishop Asbury was always ready to officiate at these gatherings. In the course of his visitation he mentions in his journal, in the year 1808, that he had journeyed six thousand miles in eight months, had met nine conferences, and attended ten camp meetings. At one in Virginia, in 1805, as many as four hundred persons were said to have been

converted ; at another in North Caroliaa, three hundred. These revivals often spread over large districts, and resulted in a great increase to the Church. In the history of religion in America, accessions to the Church have been made chiefly by means of spasmodic efforts. Hence revivals have been so frequent, and one might almost say so essential to the Christianity of the nation. They have also served to bring under the power of religion numbers of the immigrants so constantly settling in all parts of the country.

Camp-meetings were not always confined to one sect. Presbyterians have joined with Methodists. In the bishop's journal we read this account of a meeting in Tennessee in 1800 : "The stand was in the open air, embosomed in a wood of lofty trees. The ministers of God, Methodists and Presbyterians, united their labours, and mingled with the child-like simplicity of primitive times. Fires blazing here and there dispelled the darkness ; and the shouts of the redeemed captives, mingling with the cries of precious souls struggling into life, broke the silence of midnight. The weather was delightful as if heaven smiled, while energy flowed in abundant streams of salvation to perishing sinners. Much excitement sometimes prevailed, and hundreds of persons might be seen prostrate on the earth in great distress, and hundreds more shouting the praises of their Redeemer. Much of the effect of this would be temporary, but those acquainted with American Christianity bear witness to the abiding influence of the revival at a camp-meeting on the piety of numbers."

"Asbury was a very excellent preacher. Though not an orator," says the Rev. Joshua Marsden, "he was dignified, eloquent, and impressive ; his sermons were the

result of good sense and sound wisdom, delivered with great authority and gravity, and often attended with divine unction which made them as refreshing as the dew of heaven." Another who knew him well bears this testimony : " Asbury was the only preacher I ever heard who preached *to* his text. He never preached *from* it, as many do who select a passage as the mere theme of a discourse, the discussion of which would be as applicable to an axiom of Coleridge as to the text ; but he would start a proposition, and in its elaboration would come direct *to* the text. With him, proposition, argument, illustration, incident, everything, was either immediately drawn from or directly connected with the subject of discourse." It is, we suppose, meant by this that Asbury was a textual preacher, making the words of the Holy Ghost the doctrine of his sermon. If so, this is giving the oracle of God its right place, and is a most edifying mode of public instruction. The bishop's habits of thought and study were favourable to this method of preaching. His mind was systematic, and was disciplined with care. " Being obliged," says Dr. Strickland, " for the most part to depend for a library on the resources of his saddle-bags, which consisted of his Hebrew Bible, Greek Testament, Book of Discipline, and a few other books, his preparations for the pulpit were not drawn from commentaries, sketches, and pulpit assistants, but from original sources. Reading his text in the original, and thus going to the very fountain of inspiration, he was enabled to bring out of this rich and inexhaustible treasury things, if not novel, at least constructed after the model of the Holy Scriptures. His sermons were mostly of a textual, and rarely, like many discourses of the present day, of a topical character,

and which stand, frequently, as nearly related to one passage of Scripture as another." He studied perspicuity, plainness, and fulness of gospel instruction, and was a model preacher to those over whom he was placed in the Lord. His simplicity of character and earnest desire to save souls, kept him always amidst the most plain and practical parts of Holy Scripture. He sought saving doctrines for his topics, and urged them with the earnest desire to benefit his hearers. This is the highest glory of a minister, and it was the happy attainment of Bishop Asbury.

As Dr. Coke was so much in England, Asbury felt the increasing duties of the Episcopate too much for him, and therefore proposed to the General Conference the propriety of obtaining assistance. The ministers then numbered over twelve hundred, besides the local preachers who were rapidly increasing. Richard Whatcoat was accordingly elected and ordained as a coadjutor-bishop. Whatcoat was only six years in his high office when he was called to his rest. Asbury felt the loss deeply, for he had known and esteemed his colleague for fifty years. In 1808 William M'Kendree was chosen by the conference to the vacant office. The choice was wise, and proved a great blessing to the Church.

For eight years more, the pioneer bishop was enabled to pursue his toils, his travels, and his ministry, sometimes in company with his colleague, and more frequently alone, assisted by a young minister. The last General Conference which he attended was held in New York in 1812. From that he went on his tour, holding conferences in Connecticut for New England, at Lyons for Genesee, Chillicothe for Ohio, thence to Charleston and Newburn for the two Carolinas, and again to Baltimore, Philadelphia, and

New York. He ceased not to discharge his onerous duties so long as any ability was left. During these days he addressed to Bishop M'Kendree his views of the Methodist Episcopal Church. From this address we extract the following sentences, as indicative of his spirit and desire: "My desire is that there may be four effective bishops travelling—as from the beginning, through the whole continent—one to preside alternately in all the conferences (not to change presidents during the sitting of the same conference, unless in cases of indisposition); the other two or three to plan the stations and perform ordinations, assisted by the elders in both duties.

"I would particularly warn you against the growing evil of locality in bishops, elders, and preachers, or conferences.

"Guard against two orders of preachers, one for the country and another for the cities. The latter generally settle themselves to purchase ministers, and men of gifts and learning too often set themselves to sale.

"Examine well, and with caution admit men into the ministry. It is ours to plead, protest, and oppose designing men from getting into the ministry. It is our fort, stronghold, and glory, and the superior excellency of our economy, that each character must undergo a strict examination every year. Put men into office in whom you can confide. If they disappoint you, let them do it but once. Of all wickedness, spiritual wickedness is the greatest, and of all deception religious deception is the worst. Fear not for the ark, God will care for his own cause."

In 1816 Asbury went his last round. He had crossed the Alleghany Mountain sixty times. He had been forty-

five years in active service. His many journeys and labours were now bearing heavily upon his constitution. But he still continued at his work of love. "When he could no longer walk to the house of God, he was borne in the arms of his brethren ; and when he could no longer stand in the holy place to deliver his dying message to the assembled flocks over whom he had been a faithful and affectionate overseer for upwards of forty years, he sat, as the beloved of the Apocalypse, and poured out the treasures of his loving, overflowing heart to the weeping multitudes who sorrowed most at the thought that they should see his face no more." In the midst of his last labours he says in his journal, "I die daily, am made perfect by labour and suffering, and fill up still what is behind. There is no time or opportunity to take medicine in the day time, I must do it at night. I am wasting away." This surely indicates devotion to office which few have ever equalled. The writer was an old man of seventy years, older still by the hard career through which he had lived ; yet he acts as one bound to keep appointments and must even take physic at night to save time. It was more than the flesh was equal to sustain, and travelling now became slow and painful. He longed to preach once more in Richmond, Virginia, towards which he was journeying. He was borne to the Old Methodist Church in the arms of his friends, and placed in a chair. It was the Lord's day. He read his text in tremulous tones, "For He will finish the work and cut it short in righteousness ; because a short work will the Lord make upon the earth." It was his last message, and the words fell from his lips with all the weight of a dying testimony. He continued speaking for an hour, sometimes pausing

from exhaustion. There was much emotion in the assembly, and sobs broke the stillness of the great solemnity. At length all was over; the bishop gave his blessing, and was carried away.

His course was not yet finished. He wished to reach the seat of conference at Baltimore, but had to halt under the friendly roof of Mr. George Arnold. This was on the 29th of March, 1816. On the Sabbath he met with the family for domestic prayer. The services were conducted by his travelling companion in the ministry. As they closed, he sank in his chair, and, supported by the arms of his friend, yielded up the ghost, and went to glory.

He was first buried in the family ground of Mr. Arnold, but was re-interred beneath the pulpit of Eulaw Church, Baltimore, at the request of the people. The members of General Conference, and thousands of Methodists, attended the removal. Bishop M'Kendree delivered to the sorrowing multitude the funeral address. Being dead, however, he yet speaketh, and the Church of Christ may long continue to improve the life and labours of Francis Asbury, the *pioneer bishop*.

The apostolic life was reproduced in him. A man of ordinary gifts, he was thoroughly consecrated to the Lord Jesus. He was not taught in the schools, but he was mighty in the Scriptures. "Such was his love of study, and his unremitting application, that he amassed an amount of varied learning that was astonishing, when we consider the circumstances under which it was attained. Riding day and night on horseback, and lodging mostly in the cabins of the wilderness, where there were neither books nor facilities for study, and when in the cities and towns holding quarterly meetings, councils, and confer-

ences, and having the care of all the churches, temporal as well as spiritual, himself originating and acting as agent for all the institutions of the Church, the wonder is that he was able to prosecute with success any department of study. As it was he made himself acquainted with Latin, Greek, and Hebrew, besides taking a thorough course of reading in theology, church history, and polity, civil history, and general literature." The reference to books and opinions on them noted in his journals are astonishing, and evidence how well he employed his time and how industriously he improved his mind. "He was never in any sense of the word unemployed, was never triflingly employed." He was an early riser, and was out of bed by four o'clock. He gave, when not travelling, ten hours a day to reading and writing. He retired, when he was not engaged in public, at eight o'clock, and after an hour's devotional exercise he lay down to rest in the sleep of God's beloved.

He moulded the character, created the agencies, and stimulated the preachers of the Methodist Episcopal Church in America. Three thousand were ordained by him to the ministry, all of whom received and retained some good impression of the bishop. He preached seventeen thousand sermons, many of which were the seeds of life eternal, and all radiant with salvation for the lost, and holiness for the saved. "What the name of Washington is to the patriot American, a charm and a watchword in whatever pertains to American liberty, the name of Asbury is to the American Methodist in whatever concerns the genius and mission of Methodism." "The beloved Bishop Asbury," said one of his contemporaries, "that true son of Wesley, that apostle of American Methodism, sent out

from the evangelical school of the purest order and best authority of original Methodism in England, grown up with our growth, a pioneer among our mountains and vales, and forests, over our rivers and lakes till our revolutionary war, when he retired for a season, as he was a messenger of peace. He has shown, by the path of love and moderation, the gospel example amid the roar of cannons, and the din of war, and effusion of human blood, and the shout of liberty, that he was a true son of peace. He awaited for the close with the olive branch, when he came from his retirement, and emerged from the clouds, a star of the first magnitude, whose glory has known no eclipse. He steadily shone in our hemisphere till mortality was swallowed up of life. This is that disciple who steadied our helm and commanded our ship. With the affection of a father he conducted our business and appointed our work. A man, dead to the world, of one work—the salvation of souls. The zeal of the Lord's house consumed him till he wore out and expired at his post. In the intervals of conference he made out all the stations alone, often dropping on his knees, then rising and writing down appointments according to the wisdom given him."

But Francis Asbury belongs to the Church of Christ. Though embodying the faith and polity of a sect, he exemplified the Christian and the minister to the Church at large. His character is full of grace, and his conduct replete with instruction. As a Christian, his simple piety, earnest devotion, love for the word of God, prayerfulness and consistency mark him out as a beautiful illustration of the follower of the Lamb.

As a minister, it was the business of his life to preach

Jesus Christ and him crucified in order that he might save souls, and to rule the Church that he might best advance the work of the Redeemer in the hearts of men. His interest in preaching was great. In his journals we meet with such records of experience as those after preaching from this text, "Behold what manner of love the Father hath bestowed upon us, that we should call the sons of God." He writes, "It seems as if I was let into heaven while enlarging upon this passage." Again, "By desire of the brethren I preached once on 1 Pet. i. 8. My mind was kept in peace, and my soul enjoyed rest in the stronghold." Again, "It is a grief to me that I cannot preach as heretofore. I am greatly worn out at fifty-five; but it is a good cause. God is with me; my soul exults in God." On another occasion he wrote amidst many hardships, "I feel wholly given up to do or suffer the will of the Lord, to be sick or well, to live or die at any time and in any place, the field, the wood, the house, or the wilderness. Glory be to God for such resignation. I have little to leave except a journey of five thousand miles a year, care of more than a hundred thousand souls, and the arrangement of more than four hundred preachers yearly, to which I may add the murmurs and discontent of ministers and people." While suffering from exposure and weakness, he wrote: "I preached here possibly for the last time. I spoke in great weakness of body, and having offered my service and sacrifice, I must change my course and go to Wilmington. I am happy, my heart is pure, and my eye is single; but I am sick and weak, and in heaviness by reason of suffering and labour. Sometimes I am ready to cry out, *Lord, take me home to rest.* Courage, my soul!" And he was encouraged.

As a bishop he stood alone, and remoulded the episcopal office to the apostolic pattern. He was the first who possessed the dignity in the Protestant Church of America; and he adorned it by his humility, his sacrifices, and his graces. Though Episcopal Christendom would have disowned his orders and refused him fellowship, Christianity was illustrated by his apostolic character and mission, and Christ was magnified by his office, and labour, and life. He was not a lord over God's heritage, or 'my lord' among his brethren. His position was the election of the preachers, among whom he was *primus inter pares*.

Take him all in all he was worthy of his high place and of his abiding fame. He is one of the eminent witnesses for the truth who do more for the faith than folios of argument. His example, while he lived, was the commentary upon his doctrine, and his fragrant memory when dead gives interest to the faith of Christ that made him what he was in character and office.

My feet are worn and weary with the march
 Over rough roads and up the steep hill-side ;
 O city of our God ! I fain would see
 Thy pastures green, where peaceful waters glide.

My hands are weary, labouring, toiling on,
 Day after day, for perishable meat ;
 O city of our God ! I fain would rest ;
 sigh to gain thy glorious mercy-seat.

My garments travel-worn and stained with dust,
 Oft rent by briars and thorns that crowd my way
 Would fain be made, O Lord my righteousness,
 Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
 Impiety, and scorn upon the earth ;
 O city of our God ! within thy walls,
 All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still alway;
When shall my soul thy glorious presence feel,
And find its guilt, dear Saviour, washed away?

Patience, poor soul: the Saviour's feet were worn;
The Saviour's heart and hands were weary too;
His garments stained and travel-worn and old,
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
O city of our God! we soon shall see
Thy glorious walls, home of the loved and blest.

S. ROBERTS.





V.

THE REV. WILLIAM TENNENT,
OF FREEHOLD, NEW JERSEY,

THE PASTOR IN THE WOODS.

“  HE higher Christian life ” is felt to be a want by many believers in the Lord Jesus. Where privileges are so rich, and work for Christ so abundant, there ought to be a higher attainment of spiritual character in order fully to enjoy the advantages offered, and to discharge the spiritual duties required. Those who have lived up to their privileges have hitherto been most honoured in their Master’s service. There are many examples to illustrate this in the history of the Church. Not a few of them have lived in the youth and early struggles of American Christianity.

We present a sketch of a “burning and shining light,” who shone in the transatlantic Church—in whose brightness many rejoiced while he lived, and by which he, being dead, yet speaketh. WILLIAM TENNENT was the son of a worthy sire, who, with four of his sons, adorned the ministry in America during the eighteenth century. He was born in the county Antrim, Ireland, on the 3d January 1705, and went with his father to Philadelphia in 1718.

The Rev. William Tennent, senior, was a clergyman

of the Episcopal Church, but never took a cure of souls in Ireland, on account of his conscientious scruples in reference to the terms imposed upon the clergy. He emigrated to America, where he thought to provide better for his sons, and enjoy greater liberty of conscience for himself. As soon as he landed, he applied to the Synod of Philadelphia to be received into the Presbyterian Church. After satisfying the Synod with regard to his reasons for renouncing the Episcopal Church, he was formally recognised as a minister. He preached at various places during the two succeeding years, but settled at Bensalem and Smithfield in Bucks county, Pennsylvania, in 1721. He remained there till 1726, when he was invited to the church at Neshaminy, in the same county. He accepted the invitation, and continued to fulfil his ministry there until his death in 1746.

His American biographer informs us that "some time after his removal to Neshaminy, Mr. Tennent, being deeply impressed with the importance of a well-educated as well as pious ministry, resolved on establishing a school at which young men might acquire the requisite qualifications for the sacred office. He was admirably fitted to conduct such a school, being a fine general scholar, as well as a thoroughly read theologian; and with the Latin language he was so familiar, that he could write and speak it, not only with perfect ease but with remarkable elegance. He is said to have delivered a Latin oration before the Synod, not long after he was admitted a member, which was greatly praised for its correct and splendid diction, and which showed the more finished education, which, at that time, was obtained in the mother country.

“Mr. Tennent, with a view to carry his benevolent purpose into effect, erected a humble building, within a few steps of his own dwelling, for the accommodation of those who might offer themselves as students. His kinsman, James Logan, had presented him, in 1728, with fifty acres of land, and on this lot stood the building referred to. His expectations were more than realized; for here, before many years had passed, had been educated a considerable number of the most distinguished Presbyterian ministers of their time. Among them were Tennent’s own sons, Samuel and John Blair, William Robinson, &c. It may safely be said that the establishment of this institution, known as the ‘Log College,’ marked an epoch in the history of clerical education, at least in the Presbyterian Church in this country.”*

He was a man of fervent evangelical piety, and deeply interested in the work of the Lord, and therefore, with his scholarship, admirably qualified to direct the minds of aspirants to the holy ministry. He was one of the first to welcome the great evangelist WHITFIELD on his first visit to Philadelphia, and made a deep impression on his mind. Mr. Whitfield thus refers to this meeting in his journal, “At my return home (from visiting a family) was much comforted by the coming of one Mr. Tennent, an old grey-haired disciple and servant of Jesus Christ. He keeps an academy about twenty miles from Philadelphia, and has been blessed with four gracious sons, three of whom have been, and still continue to be, eminently useful in the Church of Christ.” Mr. Whitfield paid a visit to his residence, and preached to about three thousand people who had assembled to hear him. He thus records

* Dr. Sprague’s “Annals of the American Pulpit,” vol. iii.

his visit, "After our exercises were over, we went to old Mr. Tennent's, who entertained us like one of the ancient patriarchs. His wife, to me, seemed like Elizabeth; and he, like Zachary; both so far as I can learn, walk in all the commandments and ordinances of the Lord blameless. Though God was pleased to humble my soul, so that I was obliged to retire for a while, yet we had sweet communion with each other, and spent the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom."

His son, William, the subject of this chapter, was early under serious impressions, and aspired to the Christian ministry, in which he had already three brothers. He, as well as they, had the advantage of the "Log College," and their close relationship to its preceptor, for the prosecution of their studies. He had a great thirst for knowledge, and made very respectable acquirements. Ere he entered upon the work of preaching, he went to New Brunswick, where his brother Gilbert was settled, that he might continue his theological studies under his brother's superintendence. "When he left home, his father, with his parting blessing, gave him a small sum of money, telling him, that if he behaved well, it would be all he would need; and if he did not behave well, it was more than he deserved." While he was resident at his brother's, he was seized with fever, and, after an illness of six weeks, apparently died. His body was laid out, and preparations were made for his interment. But as he was being laid in the coffin, a young doctor—his particular friend—averred that he perceived a tremor in his flesh, and that he was not dead. No other entertained any hope of this, but as the young man's importunity was great, it was

deemed advisable to postpone the funeral. Every means were used by the medical man, who never left him for three days and three nights, but no sign of life appeared. Friends were again called to the funeral, but the doctor begged first an hour, then half an hour, and then a quarter. To the surprise of all, Mr. Tennent opened his eyes, and swooned away for a couple of hours. Again he opened his eyes, and a second time fainted away. By degrees he recovered, but his body "broke out in boils to such an extent that it seemed throughout a complete ulcer ; insomuch that his nurses were obliged, for nearly a whole year, to sew up sheets, and stuff them with wool, in order to absorb the humours. It was more than a year before he could stand upon his feet, and his intellectual faculties seemed to be gone." He recollect ed nothing of his studies. He did not know the letters, and had to be taught as a child. One day, however, as his sister was instructing him, he observed her to turn her head and weep. On inquiring the cause, she said, "I am distressed to think that your sickness has been so severe that, notwithstanding you have had a good education, you have forgotten all you ever knew." Suddenly the past rushed back into his mind, and his faculties returned. One who knew him well once said to him, some years afterwards, "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied as follows, "As to dying, I found my fever increase, and I became weaker and weaker, until all at once, I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory unutterable." Here he paused, as though unable to find words to express his views, let his

bridle fall, and, lifting up his hands, proceeded, "I can say, as St. Paul did, I heard and saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously; and I was transported with my own situation, viewing all my dangers and all my troubles ended, and my rest and glory begun; and was about to join the happy and great multitude, when one came unto me, looked me full in the face, laid his hand on my shoulder, and said, '*You must go back.*' These words went through me—nothing could have shocked me more—I cried out, 'Lord, must I go back?' With this shock, I opened my eyes in this world."

The impression of this ecstacy remained long upon his mind. He said, "For three years this sense of divine things continued so great, and everything else appeared so completely vain, when compared to heaven, *that could I have had the world by stooping down to pick it up, I believe I should not have thought of doing it.*"

This is one of the most striking experiences in history, and there is no doubt of the fact of his apparent death. When he was sufficiently recovered, he was licensed to preach the gospel, and became the successor of his brother John—early removed by death—in the Presbyterian church at Freehold, Monmouth county, New Jersey. His ordination took place on October 25, 1733. During the long space of forty-four years he preached the great doctrines of the gospel with much fervour and fulness, and adorned them with a remarkably holy life. He attained to a higher Christian experience than most believers do. Of this we have a very remarkable proof told by Judge Boudinot.

"He was attending the duties of the Lord's day in his

own congregation as usual, where the custom was to have morning and evening service, with only a half-hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had passed into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all His works, and particularly in the wonderful method of salvation, through the death and sufferings of His beloved Son. The subject suddenly opened on his mind with such a flood of light, that his views of the glory and the infinite majesty of Jehovah were so inexpressibly great as entirely to overwhelm him, and he fell almost lifeless to the ground. When he had revived a little, all he could do was to raise a fervent prayer that God would withdraw Himself from him, or he must perish under a view of His ineffable glory. When able to reflect on his position, he could not but abhor himself, as a weak and despicable worm, and seemed to be overcome with amazement that a creature so unworthy and insufficient had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Over-staying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide Himself from him, that he might be able to address his people, who were by this time lost in wonder to know what had produced this un-

common event. His prayers were heard, and he became able to stand up by holding the desk. He now began the most impressive and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them of a Being so infinitely glorious beyond his powers of description. He then broke out into so fervent and expressive a prayer as greatly to surprise the congregation, and draw tears from every eye. A sermon followed, that continued the solemn scene, and made very lasting impressions on all the hearers."

In his early ministry he intrusted all his pecuniary concerns, for the management of which he seemed to have no fitness, to his servant, and he found himself heavily in debt. He mentioned this to a friend, who recommended him to marry. He accepted the proposal, and wished to be introduced to a lady who would be suited to him. His friend recommended his own sister-in-law, who, within a week from her introduction to Mr. Tennent, became his wife. She was a help-meet indeed; for her prudent and economic management enabled her to get quit of her husband's embarrassments, and to provide for the wants of their family. Three of their children lived to mature age. Two of them became physicians, but died before their father. The third became a minister, and carried down the succession of a family to whose ministry the Presbyterian Church in America will ever be indebted.

Notwithstanding his devoted piety and exemplary life, Mr. Tennent had peculiar trials. One of these was a charge of perjury, which he was enabled to disprove most

successfully by the unexpected arrival of the only person who could give evidence. The story is too long for quotation, after what we have already quoted.

He was ever ready to confess his Master, and to rebuke sin. Once in an inn, along with a brother minister, he was asked by a person in the room to play cards. Mr. Tennent replied, "With all my heart, sir, if you can convince us that we are thereby serving our Master's cause, or doing anything in aid of the object of our mission." After some more words Mr. Tennent said, "This gentleman" (meaning his companion) "and myself are ministers of the gospel; we both profess ourselves Christ's servants; we are sent out on his business, which is to persuade men to become reconciled to God." The cards were soon removed, and the company manifested a willingness to hear Mr. Tennent speak to them on their eternal interests. It was a night to be remembered.

On another occasion, being in company with George Whitfield, the great evangelist, who was complaining of the trials of life, and longing to be with Christ, asked him, "Brother Tennent, don't you want to get your dismissal too?" Mr. Tennent replied, "I have no wish about it. I have nothing to do with death. My business is to live as long as I can, as well as I can, and to serve my Lord and Master as faithfully as I can, until it shall be his pleasure to call me to my rest."

This is the testimony borne by Dr. Henderson, his physician, to his ministerial fidelity:—"With regard to the manner in which he discharged the duties of the pastoral office, I can say something from actual knowledge, having lived chiefly under his ministry from my infancy

to his death, a period of between twenty and thirty years. I think I may say with confidence, that he was regarded by all classes as a fervent, impressive, and successful preacher of the gospel; and I doubt not that the records of his church will prove that a greater number were received to communion during his ministry than in any other church in the then province. His labours in spiritual concerns were far from being confined to the pulpit; he was indefatigable in his endeavours to do good in private. A considerable part of his time he appropriated to visiting his congregation, and would apply the truths of the gospel personally to individuals of every age, rank, and character; and he was particularly attentive to the little children of his charge, taking care that they were early taught the Catechism, and explaining the various doctrines of the gospel to their comprehension, as they were able to receive them. He was remarkable for his great attention to the particular situation of persons afflicted either in body or mind, and would visit them often, and with as much care as a physician would do, and proved frequently a very comforting spiritual physician to their souls."

It is not easy, at least in the present age, for a minister to divide his labours so equally over all the departments of pastoral duty; yet it must do much to insure the completeness of ministerial work to preach, and visit, and catechize. In the *speculum episcopi* which we have in St. Paul's labours at Ephesus, the pulpit and pastoral duty seems to have been his constant exercise; for he "taught there publicly, and from house to house." Dr. Chalmers set a very high value on domestic ministry; and he was accustomed to say to his students, "A house-

going minister makes a church-going people." In large cities there may be some excuse for not regularly visiting the homes of the people, and some are not gifted with that ability; but generally this department, well attended to, would greatly aid the work of the Lord.

There was a considerable awakening in Mr. Tennent's congregation, of which he gave some account to the Rev. Mr. Prince at Boston, which he embodied in his "Christian History." After referring to the character of the people, which he describes as "loose and profane," both in principles and practice, he states, "About this time my dear brother John (who is now with Christ) was licensed as a candidate for the sacred ministry, a youth whom the Author of every good gift had uncommonly furnished for that important trust." He was ordained in November 1730, and died April 23, 1732. "During this short time his labours were greatly blessed, so that the place of public worship was unusually crowded with people of all ranks; and they seemed to hear generally as for their lives; yea, such as were wont to go to those places for their diversion,—namely, to hear news, or speak to their tradesmen, &c., even on the Lord's day, as they themselves have since confessed,—were taken in the gospel net; a solemn awe of God's majesty possessed many, so that they behaved themselves as at the bar in his house. Many tears were usually shed when he preached, and sometimes the body of the congregation was moved or affected. I can say, and let the Lord alone have the glory of it, that I have seen both minister and people wet with their tears as with a bedewing rain. It was no uncommon thing to see persons, in the time of hearing, sob-

bing as if their hearts would break, but without any public outcry ; and some have been carried out of the assembly, being overcome as if they had been dead."

It was to this sphere that Mr. Tennent came. He preached six months before his brother's death, with much acceptance and considerable success. "Many," he says, "came inquiring what they should do to be saved, and some to tell what the Lord had done for their souls." Almost every house had some anxious inquirers. He saw the fruit of his brother's labours, and he reaped that harvest. Much success attended his own ; and during the succeeding ten years he could say that many had been added to the Lord. "What the number is of those who have tasted the sweet fruits of the Redeemer's purchase in a saving manner in this congregation I cannot tell ; it is my comfort that the Lord will reckon them, for he knows who are his ; and, indeed, none but the omniscient God is equal to the difficult province of determining certainly concerning the internal states of men. Yet I may be bold to say, that to all appearance, both old and young, males and females, have been renewed ; though none so young as I have heard of in some other places." As to the general results, he says, "In a word, the sapless formalist is become spiritual in his conversation ; the proud and haughty are made humble and affable ; the wanton and vile, sober and temperate ; the swearer honours the venerable name he was wont to profane, and blesses instead of cursing ; the Sabbath-breaker is brought to be a strict observer of holy time ; the worldling now seeks treasures in the heavens ; the extortioner now deals justly ; and the formerly malicious forgive injuries ; the prayerless are earnest and incessant in acts of devotion ; and

the sneaking self-seeker endeavours the advancement of God's glory and the salvation of immortal souls."

Happy must be the minister who can report so great a change wrought upon his congregation. This was the felicity of William Tennent. He had, as others have, disappointment in many; but his own high standard of piety served to keep up the standard of his people, and his ministry never lost its savour, or its spiritual power.

He was happy in the Christian fellowship of his father and his brothers. Of his venerable parent mention has been made already. His brother Gilbert was an eminent evangelist, and highly honoured in the conversion of souls. Mr. Prince thus describes him: "He seemed to have as deep an acquaintance with the experimental part of religion as any I have conversed with; and his preaching was as searching and rousing as ever I heard. It was frequently both terrible and searching. It was often, for matter, justly terrible, as he, according to the inspired oracles, exhibited the dreadful holiness, justice, law, threatenings, truth, power, majesty of God, and his anger with rebellious, impenitent, unbelieving, and Christless sinners; the awful danger they were every moment in, of being struck down to hell, and being damned for ever; with the amazing miseries of that place of torment. But his exhibitions, both for matter and manner, fell inconceivably below the reality. Such were the convictions wrought in many hundreds by Mr. Tennent's searching ministry; and such was the case of those many scores of several other congregations as well as mine, who came to me and others for direction under them. And, indeed, by all their converse I found it was not so much the terror, as the searching nature of his ministry, that

was the principal means of their conviction. It was not merely, nor so much, his laying open the terrors of the law and wrath of God, or damnation of hell (for this they could pretty well bear, as long as they hoped these belonged not to them, or they could easily avoid them), as his laying open their many vain and secret shifts and refuges, counterfeit resemblances of grace, delusive and damning hopes, their utter impotence, and impending danger of destruction; whereby they found all their hopes and refuges of lies to fail them, and themselves exposed to eternal ruin, unable to help themselves, and in a lost condition. This searching preaching was both the suitable and principal means of their conviction.

“ And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say to me, that more came to him in one week, in deep concern about their souls, than in the whole twenty-four years of his preceding ministry. I can also say the same as to the numbers who repaired to me. By Mr. Cooper’s letter to his friend in Scotland it appears that he had had about six hundred different persons in three months’ time; and Mr. Webb informs me he had had in the same space about a thousand.”

Mr. John Tennent, whose ministry was so brief, was also remarkably devout. In his awakening he had most intense convictions, but his peace and joy were correspondingly high. His labours were greatly blessed, as we have read in his brother’s testimony. William was with him in his last illness, and succeeded him in the ministry. Amidst his dying agonies he said to one, “ I would not have you to think the worse of the ways of holiness because you see in me such agonies of distress, for I know there

is a crown of glory in heaven for me, which I shall shortly wear."

"A few minutes before he expired, holding his brother William by the hand, he broke out in the following rapturous expressions: 'Farewell, my brethren! farewell, father and mother! farewell, world with all thy vain delights! Welcome God and Father! welcome sweet Lord Jesus! welcome death! welcome eternity! Amen.' Then, with a low voice, he said, 'Lord Jesus, come Lord Jesus!' And so he fell asleep in Christ, and obtained an abundant entrance into the everlasting kingdom of his God and Saviour."*

Charles, his youngest brother, was also a minister, but his character suffered an eclipse.

Mr. William Tennent was a most laborious minister. "He hated and despised sloth," says Judge Boudinot. He was a faithful servant of Christ, and considered no work too much to do for the Lord he loved, and for souls he wished to save.

His last days were spent amidst the revolutionary struggle for independence. This cause he aided by his prayers. In March 1777 he was seized with fever, which terminated fatally on the 8th. Among the last words he uttered, addressed to the medical gentleman attending him, were these: "I have no wish to live, if it should be the good pleasure of my heavenly Father to call me hence." He was buried in his own church, in the presence of his people, who "loved him as a father, revered him as the pastor and bishop of their souls, obeyed him as their instructor, and delighted in his company as of a friend and brother."

* "Memoir," by Gilbert Tennent.

Spirit, by whose operation
 Faith and holiness proceed,
 Source of heavenly conversation,
 Strength in weakness, help in need !
 Spirit, by whose inspiration
 Prophets and apostles spake,
 Martyrs bled, and tribulation
 Saints endured for Jesus' sake !

Lord, endue us with Thy blessing,
 That, though babes we be in grace,
 Faith and love and zeal possessing
 For Thy house and holy place,
 We may stake our dearest treasures,
 All the good things of this life,
 Honour, wealth, and darling pleasures,
 In the great and holy strife.

Give us Abram's faith unshaken,
 That the promise must be true,
 And what God hath undertaken,
 He assuredly will do ;
 Which not only could unmoved
 Trust the covenant of grace,
 But the thing which he most lovèd
 At the Lord's disposal place.

Give us Joseph's chaste behaviour,
 When the world, with crafty wiles,
 Seeks to draw us from the Saviour
 To herself, with frowns or smiles ;
 Give us grace and strength for shunning
 This ensnaring Potiphar,
 Wisdom to elude her cunning,
 Strength her open hate to bear.

Give us Moses' intercession,
 When he pleaded, wept, and prayed,
 That the people's sore transgression
 Might not to their charge be laid.
 Let us not with selfish coldness
 See the sinner go astray,
 But with Moses' holy boldness
 Plead and wrestle, weep and pray.

Give us David's bold defiance
 Of the Lord's and Israel's foes,
 And, in trouble, the reliance
 Which on God, his Rock, he shows ;
 His right princely disposition,
 Friendship, constancy, and truth,
 But still more his deep contrition
 For the errors of his youth.

Arm us with the stern decision
 Of Elijah, in these days
 When men, led by superstition,
 To false gods new altars raise.
 Let us shun the mere profession
 Common in our days and land,
 Witnessing a good confession,
 Even if alone we stand.

Give us the apostles' daring,
 And their bold undaunted mood,
 Threats and fierce reproaches bearing,
 To proclaim a Saviour's blood.
 Let us to the truth bear witness,
 Which alone can make us free,
 Nor leave off, until its sweetness
 All shall taste and know through Thee.

Give us Stephen's look collected,
 And his calm and cheerful mind,
 When we meet with unexpected
 Trials of the sharpest kind.
 In the midst of shouts and crying,
 Let us with composure stand ;
 Open heaven to us in dying,
 Show us Christ at God's right hand.

Spirit, by whose operation
 Faith and love and might are given,
 Source of holy conversation,
 Bearing seed and fruit for heaven.
 Spirit, by whose inspiration
 Prophets and apostles spake,
 Visit us with Thy salvation,
 Dwell with us for Jesus' sake.

SPITTA.





VI.

THE REV. ASAHEL NETTLETON, D.D.,

THE AMERICAN EVANGELIST.

WHEN it pleases God to send a time of unusual refreshing upon any portion of his Church, and to pour out in great measure his Holy Spirit upon the souls of men, it is highly becoming and indispensably necessary that his ministers and people should evidence the highest wisdom in all their dealings with the souls of the awakened, the recently converted, and the revived. A time of revival is a season when the mighty power, the unbounded love, and the unsearchable wisdom of God, are strikingly displayed. But on this very account is it necessary that the greatest wisdom, prudence, charity, and order of men of God, should be exhibited in their highest degree. There is a tendency in the *world* to revile the work of God; in the formal to discredit it; and in the cold professor to doubt it; while there is a tendency in the *awakened* and the converted, and sometimes even in the spiritual director, to be extravagant, to mix faith and sense, and to set up visions and fancies for the oracles of God. We may learn a lesson from those who have gone before, and who were the honoured instruments, in the hand of God, of a saving blessing to thousands. Sketches of the revival

work of such men as Nettleton, M'Cheyne, Burns, and others of recent times; of Edwards and Tennent, Robe and M'Culloch, Whitfield and Wesley, Berridge and Grimshaw, and others of a past epoch, cannot fail to be full of suggestions of great practical value.

Ere proceeding to the subject of this sketch, let us make another remark. In the commencement of the dispensation of the Spirit, awakenings and conversions on a large scale were the experience of the Church. In a very short period after the outpouring of the Spirit, *eight thousand* converts were added to the Church in Jerusalem. In the last epoch of this dispensation, as pictured by the pen of prophecy, conversions on a large scale are evidently to gladden the Church. The question, then, may be fairly asked, Are these the normal effects of the gospel? The history of revivals proves that at every period of spiritual awakening, conversions were numerous. Has the Church, then, lost at times the art of prayer and faith, in relation to the awakening of souls? Have its formal prayer and feeble faith made the heavens decline their showers and the hearts of men their furrows? It is to be feared that we have not been rightly aroused ourselves, and have not laboured in faith and with prayer for large blessing. May the tide of awakening which has been in our day rising on every side, bear all God's people, as well as many careless sinners who are high and dry upon the strand, out into the ocean of unbounded blessing.

ASAHEL NETTLETON was born in North Killingworth, Connecticut, U.S., April 21, 1783. He was first aroused to spiritual anxiety in 1800, during a period of Pentecostal blessing to the churches in the land of the Pilgrim

Fathers. "During a period of four or *five years*, commencing with 1798, not less than one hundred and fifty churches in New England were favoured with the special effusions of the Holy Spirit, and thousands of souls, in the judgment of charity, were translated from the kingdom of Satan into the kingdom of God's dear Son." The distress of Nettleton's soul for a time was great. Every sermon condemned him. Hard views of God troubled him. "At one time he really supposed himself to be dying, and sinking into hell." He then gave up scenes of gaiety, of which he had been fond, and strove with great assiduity to become religious. But his course was "in the spirit of the law, rather than the gospel." He often quarrelled with the divine scheme, and even questioned the very being of God. His soul was not at ease, and his countenance betrayed signs of inward despondency. For ten months a severe conflict continued within. But light and love came through the believing view and acceptance of Christ, and he at length rejoiced as a new-born soul.

It was not for some time after this that the thought occurred to him that he was born again. He had such a deep sense of the deceitfulness of the human heart, that he never spoke much of his own religious feelings, and ever entertained the humblest views of his own spiritual attainments. "The utmost that he was willing to say concerning himself was, that he thought it possible he might get to heaven."

After his great change, Mr. Nettleton was desirous to enter the ministry. Poverty was a great obstacle to his getting books, or education, or support; but by patient continuance in pursuit of his object, he passed through

college and was licensed to preach. The death of his father in 1801 devolved upon him the management of the farm, and this hindered for some time his purpose to study. But while busy in the fields, he nursed his holy ambition ; and, during his leisure moments, devoted himself to acquire the elementary knowledge requisite to secure his admission to an academic course. He entered Yale College in 1805. While there, he was decided in his testimony for Christ, and earnest for the souls of his fellow students. And he had the unspeakable joy of seeing a revival among them in 1807-8, when many passed from death to life. Mr. Nettleton was licensed to preach in 1811, and was early honoured in the work of his affection and his faith. But he had no desire to settle in any sphere. He longed to be a missionary. He and other venerated names first conceived of American missions, and did much to prepare the way. But instead of going abroad, as did others, Asahel Nettleton was led by providences unmistakeably clear, to become an evangelist at large among the churches of America. In this he had the sanction of his brethren, and was solemnly ordained to that special office in 1817.

His first success was an earnest of his career. His preaching was “with power, and with the Holy Ghost, and in much assurance.” He so preached that many believed. This was not because of gifted genius, or glowing oratory, but because of the Spirit’s blessing on a thoroughly devoted man, who burned to win souls. “He held no *protracted* meetings,” says one who knew him, “nor did he adopt any new measures apparently for effect. His labours consisted principally in preaching the *Word*. He sometimes appointed what was called an

inquiry meeting. . . . He was, I believe, eminently a man of *prayer*. That he entered the pulpit or the inquiry meeting directly from the 'mount of communion' with his Maker, no one could readily doubt who was witness of the holy calm, the indescribable, the almost unearthly solemnity and earnestness of his manner. His countenance was peculiarly expressive, his demeanour was dignified, and his voice was at times very melodious. The joy with which his heart seemed to be filled by a contemplation of the love of Jesus, in giving His life a ransom for sinners, marked his preaching, and imparted an unction and uncommon energy to his eloquence. When he spoke of the glories of heaven, it was *almost* as if he had been there himself. When he made his appeals to the sinner, he made them with a directness which placed before him, as in a mirror, his utterly lost state. It seemed, at times, as if he were about to uncover the bottomless pit, and to invite the ungodly to come and listen to the groans of the damned; and then, drinking deeply of the spirit of his Master, when He wept over Jerusalem, to urge them to flee from the wrath to come, with an expression of countenance which it is not in my power to describe."

We cannot wonder that such an earnest gospel ministry, applied with point to the consciences of men, should be abundantly owned. The effects were solemn, convicting, sometimes very alarming. Individuals often required to be removed from the meetings, so great was their distress. On such occasions he would say to the audience, "It may, perhaps, be new to some of you that there should be such distress for sin. But there was great distress on the day of Pentecost, when thousands were pricked in the heart,

and cried out, 'Men and brethren, what shall we do?' Some of you may, perhaps, be ready to say, 'If this is religion, we wish to have nothing to do with it.' My friends, this is not religion. Religion does not cause its subjects to feel and act thus. These individuals are thus distressed, not because they have religion, but because they have no religion, *and have found this out.* It was so on the day of Pentecost. The thousands who were pricked in their hearts had found that they had no religion, and were unprepared to meet their God. They had made the discovery that they were lost sinners, and that their souls were in jeopardy every hour." Has the reader made this discovery? Has he yet cried out for mercy?

After solemn impressions by the sermons of Mr. Nettleton, *prayer-meetings* and inquiry-meetings abounded, where he was a skilled practitioner.

He encouraged prayer-meetings, and wished the people among whom he laboured, to pray specially for a revival of religion. In one place where he had been requested to labour he made the suggestion, and added, "Whether you do or not, it is possible there may be one; for Christians in other places have agreed to pray for you." These words struck deep into the hearts of the people, and many were solemnized. Prayer increased, and inquirers were numerous. There is no doubt that when the people of God are anxious to obtain the outpouring of the Spirit on the preaching of the Word, and unite to seek it, the blessing is likely to come in an intensity of spiritual zeal, and the conversion of many of the ungodly. Let the reader pray for this almighty agency. Let him unite with another in the intercession. Remember the words of the

Lord Jesus, how He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Dr. Nettleton had great tact in treating anxious inquirers. "He discouraged everything like confusion and disorder in religious meetings. Whenever he saw any tendency to wild enthusiasm and extravagance, he exerted all his influence to check it." This was much. It did not repress serious impressions, as some are apt to imagine. He had no fear of the work of God, but he used every plan that was wise to encourage its healthful progress. "While none leant more than he on divine sovereignty, none more carefully used the best means, philosophically adapted to gain his end," is the testimony of a stranger who witnessed his manner. The following remarks are also full of suggestion, "He never adopted the anxious seat, nor any of its kindred measures. He never requested persons to rise in the assembly to be prayed for, or to signify that they had given their hearts to God, or that they had made up their minds to attend to the subject of religion. He never encouraged females to pray and exhort in promiscuous assemblies. He never held his meetings to a late hour in the night; nor did he encourage loud praying and exhorting. He did not encourage young converts and others who had more zeal than discretion, to take the charge of religious meetings, or to go forth as public exhorters. He was never personal in his prayers and exhortations, nor did he countenance this practice in others. He did not allow himself to denounce ministers and professors of religion as cold and dead, and as the enemies of revivals."

In dealing with the inquiring, after earnest prayer he

spoke to each in a low voice, and if many were present he sought the aid of brethren in the ministry. He endeavoured to ascertain the state of each one's mind, gave suitable directions, and advised all to go home with stillness, and "to go directly to their closets." He attended particularly to the instruction of young converts in the doctrines of Scripture, that they might be rooted in the faith, and be kept from depending upon excitement. He was cautious in admitting persons to the communion of the Church. He did not converse much with awakened sinners. Nor did he wish them to be occupied in going from one to another professing to seek comfort, for he was afraid that they would "weep and talk away their impressions." He wished them to read the Bible, meditate, and pray. His mode of dealing did not delay decision but fixed it, nor did it prevent the approach of joy and peace, for multitudes found comfort soon after conviction. He urged immediate repentance, immediate faith, immediate following of Christ; and he revealed a present salvation in all its freeness, and fulness, and everlastingness. It is to be feared that many converts are injured by too much sympathy, officious inquiries, and counsels. Most have far too little time to be alone with God. It is with God in Christ that the awakened sinner has especially to deal. Let him go at once to the Saviour.

"Dr. Nettleton," says Mr. Bonar,* "had but little confidence in the conversion of persons who had been in the habit of using spirituous liquors, unless they entirely abandoned the habit; and he was unwilling to admit

* The Rev. A. A. Bonar, who edited the republication of Dr. Nettleton's Life, published in Edinburgh by Messrs. Clark.

such persons to the Church." On this subject he felt keenly and wrote strongly. He was in advance of many of his brethren, but his example and counsels are still applicable. He felt that in the case of those who have been intemperate, the only evidence of repentance is, "a continued course of entire abstinence from ardent spirits of every kind." The spirit of revival is against the spirit of liquor. It is now against its very trade. Surely there must be something poisonous in the thing, when it pollutes so many that traffic in it. The fact is, they live upon the vices of their fellows, and they know it, which must degrade them morally and spiritually. Dr. Nettleton placed persons of intemperate habits among presumptuous sinners. "The person," said one, "who has drank to excess and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. *Let him remember that he drinks damnation.*" Let the reader ponder this, and beware.

Mr. Nettleton was not strong in constitution, yet he performed an almost incredible amount of work. For ten years he preached regularly three times every Sabbath, and several times during the week, besides holding private meetings with inquirers. So much labour seriously undermined his health, and suspended his ministry almost entirely for nearly two years, from 1822 to 1824. For some time he rallied, but was feeble. In 1827 he went for two years to the Southern States, but his debility continued. He preached very frequently during this period, and with the same tokens of divine blessing as had accompanied his former work. In 1831, he sailed for Great Britain for the benefit of his health, and for the

purpose of inquiring into the religious state of that country. He preached in various places, but without any special effect. Meetings of ministers were held in some of the large cities to hear the account of the Lord's doings in America by his instrumentality, but there was not such general interest in the work as he had been led to expect. Many confounded the American revival with fanaticism, and discredited the evidence of the awakening.

After a years' absence, Mr. Nettleton returned home, where God had blessed him so much. He no sooner recommenced his labours than an extensive revival occurred in Connecticut. Adapted to his sphere, God owned his work therein. The light shone best where He who walketh amidst the golden candlesticks had placed it. There most were led to rejoice in his light, and found the way to the strait gate by his luminous preaching.

Throughout thirty years this man of God laboured as an evangelist. He was welcomed to all churches, for he never detracted from a settled minister's usefulness. He was respected in colleges, and received D.D., in 1839, from two institutions, Hampden, Sydney College, in Virginia, and Jefferson College, in Pennsylvania. He valued theological learning in those who have to teach others. He preached to students, too, with great success. He never kept back any of the doctrines of grace for fear of man. And God blessed his labours. Ministers were greatly stirred up by his visits, and none made jealous by his popularity. Congregations were largely increased. In one, one hundred and eighteen members were added during a few months; in another, eighty-four in a few weeks of the year 1817; in a third, eighty-two

in 1818; in a fourth, one hundred and thirty-two in 1821; while to a church whose communion roll consisted of two hundred and sixty, there were two hundred more added after his visit in 1821. In that year between eighty and a hundred congregations in Connecticut were signally blessed. These are but specimens of the results of Dr. Nettleton's labours, and it is said that no fewer than thirty thousand souls looked to him as the means of their awakening. What bliss for such a man to live! Brethren in the ministry, let us strive to live thus for Christ, and for the earnest preaching of his gospel. Let us thus live, by labouring with all fidelity and much prayer to save souls.

It was also bliss to die. After his many labours, for which he steadily refused a settled remuneration, he broke down, and was called to his reward in that sphere where he shines as one *that turned many to righteousness*. This was on May 16, 1844.

“ Farewell! dear brother: may thy mantle rest
Upon the youthful prophets of our God.
Farewell! now rest amid the blessed band
With whom thou once didst worship here below
And oft didst take sweet counsel. There are seals
Thy ministry attesting, and the crowns
Of thy rejoicing through eternal days.
There numbers beyond number of the saved
Together sing redemption's endless song.”

Dr. Nettleton was an uncommon character, and stood alone in the Church while he lived. He had his eccentricities, too, but they were not irreverent or low. His preaching was highly doctrinal, but always plain and practical. It was extemporaneous, but the fruits of study and full of thought. It was remarkably solemn, as we have learned from the description given by one who

heard him. He seldom appealed to the feelings, except as a solemn manner and tone can thus impress. He was a searching preacher, and addressed the understanding and conscience. "Though he was often surpassingly eloquent," says Dr. Sprague, "and would hold his audience as by a spell, yet his power was exerted in turning their views upon themselves and their Saviour, and in sending them away, not to extol his eloquence, but to weep for their own sins." This is the height of pulpit, as of all eloquence. Fenelon has characterized the two styles of oratory as exemplified by Cicero and Demosthenes thus: that at the end of the speech of the one the cry would be, "Oh, what an orator!" at the end of the speech of the other it would be, "Up, let us march against Philip!" The latter is the preacher's only valid aim. His end is the saving of souls: his very calling has that as its object. The style and manner of address are to be subservient to the saving of souls. This was Baxter's *forte*. He sought to be, and he was an effective preacher, accomplishing what his office was designed to effect. "I several times heard Baxter preach," said the younger Calamy; "he talked in the pulpit with great freedom about another world, like one that had been there, and was come as a sort of express from thence to make a report concerning it. He was (then) well advanced in years, but delivered himself in public as well as in private with great vivacity and freedom, and his thoughts had a peculiar edge." Baxter's master-passion for saving souls made him adapt his style to his object. Accounting for that style, he says, "I am sure the principal cause is a long custom of studying how to speak and write in the keenest manner to the common,

ignorant, and ungodly people, without which keenness to them, no sermon nor book does much good; which hath so habituated me to it, that I am falling into the same with others. . . . And I have a strong natural inclination to speak of every subject just as it is, and to call a spade a spade, and *verba rebus aptare*, so that the thing spoken of may be fullest known by the words, which, methinks, is part of our speaking truly."

This was emphatically the case with Nettleton, and ought to be the aim of every ambassador of Christ. Because of this, Nettleton's converts generally received clear views of divine truth, and were led to understand what he had been preaching. Not only were large numbers brought to concern, but they were established in the truth, and it was rare that apostasy occurred among them. Impression without intelligence is very apt to die away. It is the effervescence of religious feeling. It is only intelligent conviction and apprehension of the truth that can confirm the soul, and such the Holy Spirit is wont to bless. This, then, should urge the ambassadors of Christ to present the doctrines of Scripture in a clear and intelligible form before the consciences of their hearers, and with all earnestness to press the acceptance of the word of wisdom, for the salvation of their hearers. Much may be learned from the preaching of revivalists, whether clerical or lay—for both have been remarkably blessed by God—to guide the ordinary ministry to a more effective mode of address while presenting the gospel to perishing sinners.

Quo vos magistri gloria, quo salus
Invitat orbis, sancta cohors Dei
Portate verbum!

Apostles of the risen Christ, go forth !
 Let love compel.

Go, and in risen power proclaim His worth
 O'er every region of the dead, cold earth,—
 His glory tell !

Tell how He lived, and toiled, and wept below ;
 Tell all His love ;
 Tell the dread wonders of His awful woe ;
 Tell how He fought our fight and smote our foe,
 Then rose above.

Tell how in weakness He was crucified,
 But rose in power ;
 Went up on high, accepted, glorified :—
 News of His victory spread far and wide,
 From hour to hour.

Tell how He sits at the right hand of God
 In glory bright,
 Making the heaven of heavens His glad abode ;
 Tell how He cometh with the iron rod,
 His foes to smite.

Tell how His kingdom shall through ages stand,
 And never cease ;
 Spreading like sunshine over every land,
 All nations bowing to His high command,
 Great Prince of Peace.

HORATIUS BONAR, D.D.





VII.

THE REV. ROBERT M'CHEYNE,

MINISTER OF ST. PETER'S CHURCH, DUNDEE.

JHE Memoir of Robert M'Cheyne is known wherever the English language is spoken. The record of his life of faith and labours of love has been the means of stirring up many a minister to greater prayerfulness and zeal in saving souls. It has edified and refreshed the children of God scattered abroad, and not a few have ascribed to its perusal the means of their conversion. Great as was the usefulness of Mr. M'Cheyne during the short time of his life, his influence for good has been vastly extended since his death. In his lifetime he was localized to a town and circumscribed within the Church of a small nation. Since his death, his light has shone throughout Protestant Christendom, and all denominations have been benefited by the glowing piety and bright example of Robert M'Cheyne. His biography is remarkably brief, but it is instinct with life and impression. Mr. Bonar knew him so well, and was linked so closely with him in life and work, that he has supposed the things that were common to him would lack interest to people at large. But he has in his brief record given a portrait to the life of a Christ-like man and faithful minister.

Mr. M'Cheyne was, during the year 1839, in the midst of revival work in Dundee, and from his exemplary labours and published experience we may learn much. To this we propose particularly to advert, simply giving the outline of his life, which is already well known, we doubt not, to most of our readers.

ROBERT MURRAY M'CHEYNE was born in Edinburgh on the 21st May, 1813. Favoured with the educational advantages of his native city, his mind was directed towards learning, and he passed honourably through the High School and the University. The death of his brother was the stroke of the Spirit on his soul, that led to his conversion. Writing of this afterwards, he says: "This day eleven years ago, I lost my loved and loving brother, and began to seek a Brother who cannot die." There was nothing sudden in his case, but conviction of sin deepened, and the light of the gospel gradually shone upon his soul. He unbosomed his case to the companions of his studies, who had been brought under serious impression about the same time; and he and they received a similar baptism of the Spirit, and became like-minded in spirituality and in the work of the gospel. Oh, how valuable is such companionship! Robert M'Cheyne in glory has, doubtless, many memories of its holy influences, and his fellow-students who yet remain, and have been much blessed of God in the gospel of his Son, must look back with interest to those halcyon days, and bless the memory and the example of their departed brother, who is "not lost but gone before."

Mr. M'Cheyne received a bias towards the ministry from his brother David; and after his bereavement he made a dedication of himself to that work. "With

altered views—with an eye that could gaze on heaven and hell, and a heart that felt the love of a reconciled God, he sought to become a herald of salvation." He entered the Divinity Hall in the winter of 1831, under Dr. Welsh, Professor of Church History, and Dr. Chalmers, Professor of Theology in the University of Edinburgh. Under these holy and devoted teachers, and in company with spiritually-minded companions, Robert M'Cheyne profited above many in the study of sacred science. But the theology of the heart was pursued as ardently as that of the schools, and he was prepared by experience as well as by study for his holy calling. Nor did he omit contact with the ignorant and those out of the way. Besides teaching in a Sabbath-school, he joined with others in visiting the most degraded people in his native city, and in keeping up a missionary association among the students. Affliction, too, by the grace of God, was blessed to his sanctification. After passing through the furnace, he wrote some of his finest hymns. That one, well known, "Jehovah-Tsidkenu, the Lord our Righteousness," was the offspring of his spiritual review during a season of illness:—

" I once was a stranger to grace and to God,
knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree,
Jehovah-Tsidkenu was nothing to me.

I oft read with pleasure, to soothe or engage,
Isaiah's wild measure and John's simple page;
But e'en when they pictured the blood-sprinkled tree,
Jehovah-Tsidkenu seemed nothing to me.

Like tears from the daughters of Zion that roll,
I wept when the waters went over my soul;
Yet thought not that my sins had nailed to the tree
Jehovah-Tsidkenu—'twas nothing to me.

When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die;

No refuge, no safety in self could I see,—
Jehovah-Tsidkenu my Saviour must be.

My terrors all vanished before the sweet name,
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free,—
Jehovah-Tsidkenu is all things to me.

Jehovah-Tsidkenu! my treasure and boast,
Jehovah-Tsidkenu! I ne'er can be lost;
In Thee I shall conquer by flood and by field,
My Cable, my Anchor, my Breastplate, and Shield!

Even treading the valley, the shadow of death,
This 'watchword' shall rally my faltering breath;
For while from life's fever my God sets me free,
Jehovah-Tsidkenu, my death-song shall be."

Mr. M'Cheyne was licensed to preach on the 1st of July, 1835, and began to labour as assistant to the Rev. John Bonar, of Larbert (afterwards the well-known and respected Dr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland), in November of the same year. He preached every alternate Sabbath at Larbert and Dunipace, and visited during the week as his strength allowed. "With him," says his biographer, "the commencement of all labour invariably consisted in the preparation of his own soul. The forerunner of each day's visitations was a calm season of private devotion during morning hours. The walls of his chamber were witnesses of his prayerfulness—I believe of his tears, as well as of his cries. The pleasant sound of psalms often issued from his room at an early hour. Then followed the reading of the word for his own sanctification; and few have so fully realized the blessing of the first Psalm."

God blessed his ministry in this sphere. He preached from his experience, and applied to his own soul what he taught the people. The following will indicate his feelings there: "To-day I sought to prepare my heart for the

coming Sabbath. After the example of Boston, whose life I have been reading, examined my heart with prayer and fasting. 1. Does my heart really close with the offer of salvation by Jesus? Is it my choice to be saved in the way which gives him all the praise and me none? Do I not only see it to be the Bible way of salvation, but does it cordially approve itself to my heart as delightful? Lord, search me and try me, for I cannot but answer, Yes, yes. 2. Is it the desire of my heart to be made altogether holy? Is there any sin I wish to retain? Is sin a grief to me, the sudden risings and overcomings thereof especially? Lord, thou knowest all things; thou knowest that I hate all sin, and desire to be made altogether *like thee*. It is the sweetest word in the Bible, 'Sin shall not have dominion over you.' Oh, then, that I might lie low in the dust—the lower the better—that Jesus' righteousness and Jesus' strength alone be admired. Felt much deadness, and much grief that I cannot grieve for this deadness. Towards evening revived. Got a calm spirit through psalmody and prayer."

Such were his preparatory applications of the word of God. Let us now mark the Sabbath experience which succeeded:—

"*June 12. Sabbath.* To-day a sinner preached Jesus, the same Jesus who has done all things for him and that so lately! A day of much help, of some earnest looking-up of the heart to that alone quickening power, of much temptation to flattery and pride. Oh, for breathing gales of spiritual life! *Evening.* Somewhat helped to lay Jesus before little children in his beauty and excellency. Much fatigue, yet some peace. 'Surely a day in thy courts is better than a thousand.'"

In 1836 he was ordained as minister of St. Peter's Church, Dundee. From the very first success attended his ministry. He had a parish containing six thousand souls, many of whom never went to church. His congregation, however, numbered about eleven hundred at the outset, but a third of them came from other parts of the town. His health was weak, and he was subject to frequent fevers; but he was unsparing of himself, and greatly delighted in evangelistic work. His prayer-meetings were very solemn, and he sought to interest the people in the history of revivals. On Sabbath and on week-day, at home or in the houses of his people, in the presbytery or on journeys, he was ever the same holy man, and an odour of grace was around him. Men could not but recognise what Mr. M'Cheyne lived for. His manner was always solemn, and his words always wise.

There was not much time amidst so great parochial labour for writing in his diary, yet there are some remarks in it which illustrate his growing piety and his intense desire to win souls to Christ. With reference to visiting his flock, an exercise he carefully performed, we find, under date September 26, 1838, "Good visiting to-day. Twelve families; many of them go nowhere. It is a great thing to be well furnished by meditation and prayer before setting out; it makes you a far more full and faithful witness. Preached in A. F——'s house on Job, '*I know that my Redeemer liveth.*' Very sweet and precious to myself."

He had a Bible class which he kept on a week evening for young men and women. He used the Assembly's Catechism along with the Bible, and prepared diligently for this exercise. He was fond of Sabbath schools, and

encouraged them in the various districts of his parish. He often visited them, and had the art of adapting himself to the capacity of the young. He sought every opportunity of gaining their attention, and of impressing their hearts. As a specimen, on the blank leaf of a Bible which he gave to a little boy, he wrote these lines :—

" Peace be to thee, gentle boy !
 Many years of health and joy !
 Love your Bible more than play,
 Grow in wisdom every day.
 Like the lark on hovering wing,
 Early rise, and mount and sing,
 Like the dove that found no rest,
 Till it flew to Noah's breast,
 Rest not in this world of sin,
 Till the Saviour take thee in."

He wrote also several hymns and tracts for the Sabbath scholars, which have long been fulfilling their mission after their author has gone to the heaven which he urged them to seek.

In the *pulpit* he felt ever peculiarly solemnized. He spoke of it as "that awful place the pulpit." His solemn bearing was apparent to those who saw him, and it had a striking impression upon their minds. He studied the end of his ministry in all his conduct in the house of God, and he as ardently pursued the same object when he was out the pulpit. He was like his office on week-days as on Sabbaths, in the social meeting as in the great congregation. But he regarded the Lord's day as the great opportunity for doing his Master's work, and he studiously sought to use it fully. Many felt the power and point of his teaching. There was a peculiar skill in the very manner in which he arranged his sermons. "The heads of his sermons," said one, "were not the mile-stones that tell you how near you are to your journey's end, but they

were nails which fixed and fastened all he said. Divisions are often dry; but not so his divisions, they were so textual and so feeling, and they brought out the spirit of a passage so surprisingly."

He had not been long in Dundee, until attempts were made to remove him. A rural parish of sparse population and large stipend was offered to him. He thus wrote to his father in reference to it: "I am set down among four thousand people; eleven hundred people have taken seats in my church. I bring my message, such as it is, within the reach of that great company every Sabbath day. I dare not leave three or four thousand people for three hundred. Had this been offered me before I would have seen it a direct intimation from God, and would heartily have embraced it. How I should have delighted to feed so precious a little flock, to watch over every family, to know every heart, 'to allure to brighter worlds and lead the way.' But God has not so ordered it. He has set me down among the noisy mechanics and political weavers of this godless town. He that paid his taxes from a fish's mouth, will supply all my need." Not long after another attempt was made to take him to a rural sphere. This had greater influence than the former, because his health was delicate, and there were constant cares and labours in a busy town. But the tokens which he received, that God was blessing his ministry in Dundee, led him to decide to remain. Nor had he reason to repent his choice. His work was indeed to be brief, but it was to be eminently useful in the ingathering of souls to the fold of God.

Though so devoted to his ministry and to spiritual work, he did not think lightly of public business in the Church or in the town. He gave constant attendance at the pres-

bytery, and took a share in its business. He became secretary to the Association for Church Extension in the county of Forfar, and regarded such work as really evangelistic, which has been abundantly proved in the history of the congregations gathered within territorial charges. "Every day I live," he said, "I feel more and more persuaded that it is the cause of God and of his kingdom in Scotland in our day. Many a time, when I thought myself a dying man, the souls of the perishing thousands in my own parish, who never enter any house of God, have lain heavy on my heart. Many a time have I prayed that the eyes of our enemies might be opened, and that God would open the eyes of our rulers, to feel that their highest duty and greatest glory is to support the ministers of Christ, and to send these to every perishing soul in Scotland." Thus he expressed his views to some of his brethren :—

" Give me a man of God the truth to preach,
A house of prayer within convenient reach :
Seat-rents the poorest of the poor can pay,
A spot so small one pastor can survey,
Give these—and give the Spirit's genial shower,
Scotland shall be a garden all in flower."

Were this the case over the wide world, the cause of Christ would receive a vast extension in the salvation of many souls.

Mr. M'Cheyne had an evangelistic spirit. He was fond of preaching. "He scarcely ever refused an invitation to preach on a week-day, and travelling from place to place did not interrupt his fellowship with God." These extra-parochial labours were followed with blessings in many places, and at communion seasons his word was often with power. There are those who are content with the round of duty in their own spheres, or who perform

services from home in so perfunctory a manner as to leave little impression ; but Mr. M'Cheyne valued every opportunity to speak for Christ to souls, and kept the end of his ministry constantly before his mind. Thus he realized that end in so eminent a degree in almost all places where he ministered.

Of ministerial work, discipline forms a most important part, apt to be lightly considered and even shamefully neglected by many who profess high views in the pulpit. It is a difficult work, because it brings the minister into such close contact with the faults, inconsistencies, and guilt of individuals. It is unpleasant too, and many shrink from dealing faithfully, from feelings of delicacy. There are those again who seem too spiritual to descend to deal with the carnal. Others are hindered by ecclesiastical complications, and feel that they cannot do the things that they would. But a clergyman who has the cure of souls has more to do than to preach. He has a pastoral care, where the exercise of discipline is of greatest consequence in the proper leading of the flock. One who is rightly aware of his duty and earnestly desirous of fulfilling it for the benefit of his people, will find means for exercising discipline. The church to which Mr. M'Cheyne belonged afforded great facilities for this part of clerical duty, and he strove to rule in the house of God. In addressing his people, after he had set apart elders to their office, he made these remarks : "When I first entered upon the work of the ministry among you, I was exceedingly ignorant of the vast importance of church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and

care, and strength, to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from, and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches his servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church-discipline. I now feel very deeply persuaded that both are of God—that two keys are committed to us by Christ, the one the key of doctrine, by means of which we unlock the treasures of the Bible, the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."

When so good a man and so faithful a minister as Mr. M'Cheyne was tempted to set aside or shrink from the administration of discipline, it is to be feared that many fail in this department of pastoral duty. The confession just recorded may serve to rebuke and to arouse. Souls may perish from want of the word of warning which none can address so impressively as a minister.

Mr. M'Cheyne seemed always to be looking for fruit. This prompted his fervent prayers and his earnest preaching. It also sustained his patient waiting. The Lord exceeded his expectations. Many waited upon him in anxiety about their souls, before the great revival which marked his ministry. He was exercised in dealing with awakened consciences ere the many and varied cases

came under him in 1839. This new feature is manifest in his brief diary from which we select the following:—

“*March 28, 1838. Thursday.*—I think of making this more a journal of my people, and the success, or otherwise of my ministry. The first success among my people was at the time of my first sacrament, then it appeared. My first sermon on Isa. lxi. 1. was blessed to — and some others. That on Ezek. xxii. 14, ‘Can thine heart endure,’ &c., was blessed to awaken M. L—. That on Song v. 2, ‘Open to me,’ &c., the Sabbath after the sacrament, was blessed to another. These were happy days. M. D— was awakened by coming to the communicants’ class. Another by the action sermon. At the words, ‘I know thee, Judas,’ she trembled, and would have risen from the table. These were glad days when one and another were awakened. The people looked very stirred and anxious, every day coming to hear the words of eternal life, some inquiring in private every week. Now there is little of this. About fifteen cases came to my knowledge the first sacrament, and two awakened who seem to have gone back. About eleven last sacrament, four of these young men. Several Christians seemed quickened to greater joy, and greater love to one another. Now it appears to me there is much falling off; few seem awakened, few weep as they used to do.”

“*Oct. 7. Evening.*—In the Gaelic Chapel on ‘I know that my Redeemer liveth,’ with more seeming power on the people than for a while. I never remember of compelling souls to come into Christ so much as in that discourse.”

“*Oct. 8.*—A person of the name of — came, I hope, really awakened by last night’s work; rather by thee. I do not know, however, whether *grace* is begun or not.”

These indicate at once the aim and the end of his ministry. But they were only the early droppings of the shower, the early ears of a harvest. They encouraged the servant to expect great things from God, and "attempt great things for God," which was the practical motto of Mr. M'Cheyne as it had been of Dr. Carey.

The manner of a minister's life has great effect on his preaching. It is, as George Herbert remarks in his "Country Parson," the "commentary" upon his discourse. It was to this St. Paul could make so strong an appeal when he wrote to the Thessalonians, "Ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts." It was to this also he appealed in addressing the Ephesian elders, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations."

Mr. Bonar, his like-minded friend and biographer, thus writes on this point: "There was still another means of enforcing what he preached, in the use of which he excelled all his brethren, namely, the holy consistency of his daily walk. Aware that one idle word, one needless contention, one covetous act, may destroy in our people the effect of many a solemn expostulation and earnest warning, he was peculiarly circumspect in his everyday walk. He wished to be always in the presence of God. If he travelled, he laboured to enjoy God by the way, as well as to do good to others, by dropping a word in season.

In riding or walking, he seized opportunities of giving a useful tract; and on principle, he preferred giving it to the person directly, rather than casting it on the road. The former way, he said, was more open—there was no stealth in it—and we ought to be as clear as crystal in speaking or acting for Jesus. In writing a note, however short, he sought to season it with salt. If he passed a night in a strange place, he tried to bear the place specially on his soul at the mercy seat; and if compelled to take some rest from his too exhausting toils, his recreations were little else than a change of occupation from one mode of glorifying God to another. His beautiful hymn, 'I am a debtor,' was written in May 1837, at a leisure hour."

Such a life could scarcely fail to convince men of his sincerity, and that he spake what he truly believed. Most felt its influence when in contact with him. In the presbytery where he met some who were cold, his very presence ensured solemnity. His friends, too, were impressed by his decidedly Christian character. He sought to direct conversation to the things of eternity, and diffused the aroma of his own graces on the social circle. He could enjoy, and was fitted to fascinate, society. He was refined and gentlemanly, and had much poetic sentiment by no means isolating him from others.

The incessant occupation and many anxieties of his ministry affected his health, and in the end of 1838 he was subject to great palpitation of the heart. He was necessitated to retire for a time from active duty. During his temporary residence with relatives in Edinburgh, Dr. Candlish suggested to him that he might undertake the Mission of Inquiry which the Church had resolved to send to the East among the Jews. He agreed to do this

in concert with his friend Mr. Andrew Bonar of Collace, and Drs. Black of Aberdeen and Keith of St. Cyrus. His accurate knowledge of Scripture and love of scenery did much to give interest to the Narrative of the Mission which was afterwards published in his and Mr. Bonar's names.

It was a matter of much thought to him that he might get a suitable substitute to break the bread of life among his attached people, who all felt very keenly the prospect of his long absence. He was directed to one who proved an honoured labourer in that as in other vineyards—the Rev. William C. Burns, son of the Rev. W. Burns of Kilsyth. He was "not slothful in business, fervent in spirit, serving the Lord." He burned with desire to win souls, and in this noblest work was made "wise" by the Holy Ghost. Mr. M'Cheyne addressed the following letter to him on his agreeing to supply the pulpit of St. Peter's :—

"MY DEAR FRIEND,—For I trust I may now reckon you among the number in the truest sense—I haste to send you a line in answer to your last. I am glad you have made up your mind to begin your spiritual charge over my flock in the first week of April. The Committee have resolved that I leave this on Wednesday next, so that you will not hear from me again till I am away. Take heed to *thyself*. Your own soul is your first and greatest care. You know a sound body alone can work with power, much more a *healthy soul*. Keep a clear conscience, through the blood of the Lamb. Keep up close communion with God. Study likeness to Him in all things. Read the Bible for your own growth first, then for your people. Exound much; it

is through *the truth* that souls are to be sanctified, not through *essays upon the truth*. Be easy of access, apt to teach, and the Lord teach you and bless you in all you do and say. You will not find many companions. Be the more with God. My dear people are anxiously waiting for you. The prayerful are waiting for you. Be of good courage, there remaineth much of the land to be possessed. Be not dismayed, for Christ shall be with thee to deliver thee. Study Isaiah vi., and Jer. i., and the sending of Moses, and Ps. li. 12, 13, and John xv. 26, 27, and the connection in Luke i. 15, 16. I shall hope to hear from you when I am away. Your accounts of my people will be a good word to make my heart glad. I am often sore cast down; but the eternal God is my refuge. Now farewell: the Lord make you a faithful steward."

He addressed eight pastoral letters to his flock while he was resident in Edinburgh, and two more while on his travels. The former are singularly full of Christian solicitude and Scripture counsel. Many extracts might be made from them, illustrative of his personal piety and pastoral fidelity.

In the first he wrote: "God is my record how greatly I long after you all in the bowels of Jesus Christ; and the walls of my chamber can bear witness how often the silent watches of the night have been filled up with entreaties to the Lord for you all. I can truly say with John, 'that I have no greater joy than to hear that my children walk in the truth;' and though many of you were in Christ before me, and were living branches of the true vine before I was sent into the vineyard, yet believe me it is true of you also, I have no greater joy

than to know that you are more filled with the Holy Ghost, and bear more and more fruit to the glory of God the Father. 'Herein is my Father glorified that you bear much fruit.'

In reference to his affliction he wrote: "Suffice it to say that it has been a precious opportunity in which to reflect on the sins and imperfections of my ministry among you. A calm hour with God is worth a whole life-time with man. Let it be your prayer that I may come out like gold, that the tin may be taken away, and that I may come back to you, if that be the will of God, a better man, and a more devoted minister."

In his second letter he thus counsels the people of God among his flock:—

"1. Abide in Him, little children, whom I have always preached unto you, that when He shall appear we may have confidence, and not be ashamed before him at His coming. Let every new sight of your wicked heart, and every new wave of trouble, drive your soul to hide in Him, the Rock of your salvation. There is no true peace but in a present hold of the Lord our Righteousness.

"2. Enjoy the forgiveness of sins—keep yourselves in the love of God. If you abide in Christ, you shall abide in his love—your joy let no man take from you. 'These things write we unto you that your joy may be full.'

"3. 'Be ye clean that bear the vessels of the Lord.' 'He that saith he abideth in Him ought himself also so to walk even as he walked.' Ah, how many falls will I have to mourn over when I return, if God send me back to you!—how many unseemly quarrellings and miscarriages among you that are God's own!—how many

unlovely tempers among those that follow Him who is altogether lovely! Oh take heed; do not give the enemy cause to blaspheme; naming the name of Christ, depart from all iniquity.

“4. Continue in prayer. How many messages have been carried to you publicly and from house to house, and yet how little success! I bless God for all the tokens He has given us that the Spirit of God has not departed from the Church of Scotland—that the glory is still in the midst of her. Still the Spirit has never yet been shed on us abundantly. The many absentees on the forenoon of the Sabbaths—the thin meetings on Thursday evenings—the absence of *men* from all meetings for the worship of God—the few private prayer-meetings—the little love and union among Christians—all show that the plentiful rain has not yet fallen, to refresh our corner of the heritage. Why is this? This is the day of Christ’s power; why are the people not made willing? Let James give the answer: ‘Ye have not, because ye ask not.’ ‘Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full.’”

Thus did he seek to make full proof of his ministry while absent from his flock. His pastoral letters dealt faithfully, and many felt the forcible appeals thus made by their minister, whose voice was silent to them. They could not but believe that their pastor was earnestly seeking their salvation.

Mr. M’Cheyne preceded his brethren of the deputation in going to London, where he was joined by them. Throughout all his journeyings he cultivated his spiritual life, and drew lessons from all he saw and experienced. Mr. Bonar says, “I was often reproved by his unabated

attention to personal holiness; for this care was never absent from his mind, whether he was at home in his quiet chamber, or on the sea, or in the desert." Often did these two brethren retire together for prayer and the study of God's holy word, and many sacred spots of the Holy Land were rendered doubly interesting from the spiritual exercises which they had together there. In such places they would read the references which the word of God made to them. Mr. M'Cheyne would sometimes sketch the scene with his ready pencil. Then they would sing a few verses of a psalm, and after prayer return together conversing of the things which they had seen and read.

In Jerusalem the deputation had much fellowship with the excellent and Rev. Mr. Nicolayson, the Episcopal missionary there. They derived valuable information from him, who had resided so long in the Holy Land. They shared his services on the Sabbath on Mount Zion, and partook of the holy communion near the spot where the sacred festival had been instituted.

The elder brethren of the deputation left early, on account of an accident which befell Dr. Black in the desert. It was left to Mr. M'Cheyne and Mr. Bonar to explore the Holy Land. At the Sea of Galilee, where so many memories of the Saviour are enkindled, Mr. M'Cheyne composed some of his beautiful hymns. One of them we shall quote here:—

" How pleasant to me thy deep-blue wave,
O Sea of Galilee !
For the glorious One who came to save
Hath often stood by thee.

Fair are the lakes in the land I love,
Where pine and heather grow ;

But thou hast loveliness far above
What Nature can bestow.

It is not that the wild gazelle
Comes down to drink thy tide,
But He that was pierced to save from hell
Oft wandered by thy side.

It is not that the fig tree grows,
And palms in thy soft air ;
But that Sharon's fair and bleeding rose
Once spread its fragrance there.

Graceful around thee the mountains meet,
Thou calm reposing sea ;
But ah, far more ! the beautiful feet
Of Jesus walked o'er thee.

These days are past—Bethsaida, where ?
Chorazin, where art thou ?
His tent the wild Arab pitches there,
The wild reeds shade thy brow.

Tell me, ye mouldering fragments, tell,
Was the Saviour's city here ?
Lifted to heaven, has it sunk to hell,
With none to shed a tear ?

Ah ! would my flock from thee might learn
How days of grace will flee—
How all an offered Christ who spurn
Shall mourn at last like thee !

And was it beside this very sea,
The new-risen Saviour said
Three times to Simon, “ Lovest thou me ?
My lambs and sheep then feed.”

O Saviour ! gone to God's right hand !
Yet the same Saviour still ;
Graved on thy heart is this lovely strand,
And every fragrant hill.

Oh ! give me, Lord, by this sacred wave,
Threefold thy love divine,
That I may feed till I find my grave,
Thy flock—both Thine and mine.”

On arriving at Beyrouth, he was able to expound a chapter at a prayer-meeting; but he was soon after prostrated by fever, which increased as he proceeded in the

steamer to Smyrna. The Lord again raised him up, though he felt as if his end was come.

During this very illness, God was working mightily among his flock in Dundee. The labours of the Rev. W. C. Burns had been blessed in an extraordinary degree at Kilsyth, where he had gone on a visit in the end of July 1839. When he returned to Dundee, full of the wonders which he had seen, and more than usually earnest for souls, a shower of the Spirit descended. The people seemed all to be anxious, and meetings had to be held in St. Peter's Church every day. Mr. M'Cheyne did not hear any intelligence of the movement till he reached Hamburgh, where he was able to preach for the first time since he had left his flock. When he came to London he heard the joyful tidings, and was speedily in the midst of his awakened people. His people received him with great joy, and hung upon his lips as he addressed them on the evening of his arrival. Instead of recounting his travels, he preached a sermon suited to the anxious, from 1 Cor. ii. 1-4. On the succeeding Sabbath he preached in the afternoon, and thus spoke at the close:—"Dearly beloved and longed for, I now begin another year of my ministry among you, and I am resolved, if God give me health and strength, that I will not let a man, woman, or child among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of his Spirit, he will do it in such a way that it will be evident to the weakest child among you that it is the Lord's work, and not man's. I think I may say to you as Rutherford

said to his people, 'Your heaven would be two heavens to me.' And if the Lord be pleased to give me a crown from among you, I do here promise in his sight, that I will cast it at his feet, saying, Worthy is the Lamb that was slain! Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever."

He entered into the work with great zeal, conversed with the anxious, and preached frequently. In these works he was assisted by Mr. Burns for a time, and by several esteemed brethren in the ministry, who visited Dundee for the purpose of examining the great work, which drew general attention from all quarters. Mr. M'Cheyne conversed privately with *four hundred* anxious souls. He was thus able to test the work of revival thoroughly. His evidence on the subject is full of interest and instruction. He says: "I have myself frequently seen the preaching of the word attended with so much power, and eternal things brought so near, that the feelings of the people could not be restrained. I have observed at such times an awful and breathless stillness pervading the assembly; each hearer bent forward in the posture of wrapt attention; serious men covered their faces to pray that the arrows of the King of Zion might be sent home with power to the hearts of sinners. Again, at such a time, I have heard a half-suppressed sigh rising from many a heart, and have seen many bathed in tears. At other times I have heard loud sobbing in many parts of the church, while a deep solemnity pervaded the whole audience. I have also, in some instances, heard individuals cry aloud, as if they had been pierced through with a dart. These solemn scenes were witnessed under

the preaching of different ministers, and sometimes occurred under the most tender gospel invitations. On one occasion, for instance, when the minister was speaking on the words, 'He is altogether lovely,' almost every sentence was responded to by cries of the bitterest agony. At such times I have seen persons so overcome that they could not walk or stand alone. I have known cases in which believers have been similarly affected through the fulness of their joy."

Mr. M'Cheyne did not appoint any *revival* meetings; but he held as many meetings as the necessities of the people required. The ordinary services were blessed to necessitate the extraordinary. But we see no reason why extraordinary meetings for prayer and preaching should not in the same manner be blessed to the revival of the ordinary means of grace. Mr. M'Cheyne's meetings were not protracted beyond ten o'clock at night, except on one or two occasions until midnight. Sometimes the people would not go away even after the benediction was pronounced, and the ministers could not leave them. But so far from thinking that such meetings were unbecoming, his own soul was so filled with awe, that he said, "I have often longed that all the ministers in Scotland were present, that they might learn more deeply what the true end of our ministry is." He believed such services to be the "birth-places of precious, never-dying souls."

During this revival in connection with Mr. M'Cheyne's congregation, about eight hundred souls came to converse with the ministers. Great, therefore, was the blessing. Charges of extravagance, &c., were made at the time; but they were such as have always been made,

from Pentecost to the present day. The effect of the awakening, however, evidenced it to be the work of God. On his return from the Holy Land, he found thirty-nine prayer-meetings in his parish, five of which were conducted and attended by little children. The church had been crowded almost every night for four months. There was great thirst for the word, and great utterance in prayer. Many were turned from open sin and profligacy, many from merely nominal Christianity, whose lives adorned the doctrine of God their Saviour.

In 1839, the wave of revival spread over a large portion of the country. In Perth, Mr. Burns was greatly blessed. In St. Leonard's Church, "at one meeting, the work was so glorious, that one night about one hundred and fifty persons at one time seemed bowed down under a sense of their guilt, and above two hundred came next day to the church in the forenoon to converse about their souls." Various other places were similarly visited. "Throughout Ross-shire," says Mr. Bonar, "whole congregations were frequently moved as one man, and the voice of the minister drowned in the cries of anxious souls." Aberdeen experienced a rich blessing under the awakening ministry of Mr. William Burns. The district of Strathbogie—long under a lifeless ministry, became the scene of extensive awakening, when evangelical ministers were sent by the Supreme Court of the Church to declare the gospel in the face of civil interdicts. The people were made to hear good news, and in a free gospel of grace saw, as they had never seen, the way to be saved. Mr. M'Cheyne took part in this evangelistic work, and dispensed the Lord's supper at Huntly, amidst deep impression. In some parishes around Perth the

shower also fell, and in the south of Scotland also. It could not fail to be observed that those ministers, who had prepared for their holy work along with Mr. M'Cheyne, by earnest prayer and intense love for souls, received copious blessings. Newcastle-upon-Tyne was visited by Mr. M'Cheyne and others who still labour with success in the Lord's vineyard. Many souls were awakened there.

So marked were the effects of the efforts made at that time, that Mr. M'Cheyne had a desire to be set apart as an evangelist, that he might go throughout all the land and preach in every parish. There is no doubt that such an agency is calculated to be very useful. Dr. Nettleton was eminently blessed of God in the work, and were every Church to get a man so single-minded, so judicious, so highly gifted for his work as he, the sooner evangelists are commissioned the better. Many ministers would be revived, and many congregations stirred. We need the extraordinary to give new impetus to ordinary means. The prophets of the Old Testament dispensation were such, and by their instrumentality was the Church often revived, and ordinary means of grace made more lively and effective.

It is somewhat surprising that such an agency should not have been constantly maintained in the Christian Church, when we consider the great commission intrusted to it by the Lord Jesus. It seems more needed now than ever when so many have fallen from Church attendance, and so many have migrated to our colonies. We sincerely trust that suitable persons may be found for so momentous a work, and that the Churches of Christ may see the propriety of setting apart qualified evangelists.

With the stamp of the Church and the confidence of pastors, the labours of such devoted men could scarcely fail to be productive of great good to the congregations of regular worshippers, and especially be useful in arresting the attention and winning the souls of those who have been careless of their eternal interests. But we have already insisted on this in the sketch of Dr. Asahel Nettleton, who gave himself entirely to the evangelist's work in America, and whose labours God blessed to the conversion of many thousand souls.

Mr. M'Cheyne did not lose sight of the Jewish Mission notwithstanding the exciting and engrossing duties which engaged him after his return from the Holy Land. He visited several towns to give information and awaken interest in the lost sheep of the House of Israel. He was invited to address the Synod of Ulster, and made a deep impression on all who heard his appeals. He was asked to repeat his visit in the succeeding year, which he did with much satisfaction and evident usefulness. He had much to tell beyond all he had seen and learned respecting the Jews. The revival among his people and throughout his native land was an inviting theme, and one on which he was eminently qualified to speak.

In the same year there was a concert for prayer in which Christians of various denominations united. He entered into this with much warmth. He had great longings for the unity of the Church, and rejoiced to aid any "approximations to unity." He invited dissenting ministers to preach in his pulpit, and defended his conduct by his pen. He rejoiced when the General Assembly repealed the act of 1799 which had excluded all

not belonging to the Established Church from officiating within its pale. His invitation to the brethren of another church followed immediately after.

In 1842, Mr. M'Cheyne took part with those ministers of the Church of Scotland who prepared to surrender their livings rather than sacrifice their principles; but he was spared the ordeal through which many of his brethren passed. Fever seized him on March the 13th, 1843, after attending a meeting of his people to prepare for the Disruption, and he sank in death on the 25th. The ruling passion was strong in death, and in the delirium of his mind he often spoke as if to his people: "You must be awakened in time, or you will be awakened in everlasting torment, to your eternal confusion!" Then he would pray, "This parish, Lord, this people, this whole place!" He never ceased to think of his people and of his Lord, and lifted up his hands as if blessing when the ministering angels bore his emancipated spirit to glory.

Great was the sorrow of St. Peter's congregation, of Dundee, and of all evangelical people in Scotland, when this man of God was taken away in his thirtieth year. But his active work was done, and the fragrance of his holy life was to be wafted over Christendom.

He was a man *eminently holy*. The cultivation of his inner life was his constant care. He lived near to God. He abode in the fellowship of Christ. He came forth from the presence-chamber, and bore the radiance of the cloud of glory when he spoke to others. His beauty of holiness was itself a sermon, and impressed souls. Testimonies to this were found after his death.

He had a *consuming desire to save souls*. He felt the

pulpit to be an *awful* but also a privileged place, and he prepared carefully for it, and preached with his heart fixed upon the salvation of souls. The Lord gave him his hire, and in a short ministry of seven years he had hundreds who were the seals of his ministry. He looked for large blessings, and the Lord gave him more than he expected. Should not all ministers of Christ aim at this, and preach and pray in faith of doing much good? Robert Hall said after an earnest sermon, "I should not wonder if a hundred souls were converted to-night."

His Letters and Posthumous Sermons have fully sustained the character of his living ministry. They are full of Christ and of a holy unction. They prove how thoroughly his own soul had embraced the Cross and how great was his solicitude for the souls of others. His little tracts and hymns are all fragrant with the name which is as ointment poured forth. They have all often been re-published and extensively circulated. The following was written for children:—

" Like mist on the mountain,
 Like ships on the sea,
 So swiftly the years
 Of our pilgrimage flee ;
 In the grave of our fathers
 How soon we shall lie !
 Dear children, to-day
 To a Saviour fly.

How sweet are the flowerets
 Of April and May !
 But often the frost makes
 Them wither away.
 Like flowers you may fade :
 Are you ready to die ?
 While yet there is room,
 To a Saviour fly.

When Samuel was young
 He first knew the Lord.

He slept in his smile
And rejoiced in His word.
So most of God's children
Are early brought nigh :
Oh, seek Him in youth !
To a Saviour fly.

Do you ask me for pleasure ?
Then lean on His breast,
For there the sin-laden
And weary find rest.
In the Valley of Death
You will triumphing cry,—
'If this be called dying,
'Tis pleasant to die !'"

Such thorough devotedness and such consuming philanthropy—such love to the Lord Jesus, and such zeal for the salvation of souls as are manifested in the life of Robert M'Cheyne make him indeed a burning and a shining light among the stars in the ministerial firmament. They show what men can attain in Christ likeness, and what ministers may become in their holy and responsible vocation. Great demands have of late been made for a ministry of higher gifts and greater power; and no less loud has been the call for men of ardent piety and earnestness in work. The life we have sketched encourages all in the sacred office to seek more grace in order to be more useful, to live very near to Christ in order to do Christ's work more effectively, to be more dependent upon the Holy Spirit that their preaching may be accompanied by the Spirit's blessing.

He liveth long who liveth well,
All other life is short and vain ;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well,
All else is being flung away ;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being ; back to Him
 Who freely gave it freely give,
 Else is that being but a dream,
 'Tis but to *be* and not to *live*.

Be wise, and use thy wisdom well ;
 Who wisdom *speaks* must *live* it too :
 He is the wisest who can tell
 How first he *lived*, then *spoke*, the true.

Be what thou seemest ; live thy creed ;
 Hold up to earth the torch divine ;
 Be what thou prayest to be made ;
 Let the great Master's steps be thine.

Fill up each hour with what will last ;
 Buy up the moments as they go ;
 The life above, when this is past,
 Is the ripe fruit of life below.

Sow truth if thou the true wouldest reap ;
 Who sows the false shall reap the vain ;
 Erect and sound thy conscience keep ;
 From hollow words and deeds refrain.

Sow love, and taste its fruitage pure ;
 Sow peace, and reap its harvest bright ;
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light.





VIII.

THE REV. EDWARD BICKERSTETH,

MISSIONARY-SECRETARY, AND RECTOR OF WATTON, HERTS.

OCCASIONALLY in the Christian ministry some of the most burning and shining lights are found in those whose antecedents and preparatory experience gave no promise of usefulness, and still less of fame in the sacred office. None would have thought that THOMAS SCOTT or JOHN NEWTON would have become eminent divines. They had no university education, or early inclination to ministerial work, were in occupations of a secular kind, and their moral character was by no means correct. Yet in a Church where high value is placed upon learning, and where the office of a minister is generally an object in early life, these men obtained a place, and exercised their gifts with great credit to themselves and advantage to many others. Their personal character became striking illustrations of the power of Divine grace by a believed gospel, and their public work has been a great boon to Christendom from the singularly judicious commentary of the one, and the important letters of the other.

EDWARD BICKERSTETH belongs to this class, only his principles were never heterodox nor his conduct immoral. But he went from business into the ministry without the

usual course of study, and became one of the most exemplary clergymen of the Church of England and one of the most voluminous authors of his day. Possessed of very moderate gifts, little learning, and no patronage, he attained a high and influential place in the esteem of the Christian public, and achieved a great work for God by his untiring labours in the pulpit and by the press. His life on these accounts deserves our careful study, and is specially calculated to keep before the minds of ministers the great object for which their order has been instituted by Christ, and which they professed to follow when they gave themselves to the work. For holiness of character, industry in the ministry, public spirit, and literary usefulness, few ministers of modern times surpass, and few equal the beautiful example of Edward Bickersteth.

We shall endeavour to set before our readers the story of his career.

EDWARD BICKERSTETH was the fourth son of Henry Bickersteth, Esq., a surgeon in Kirby Lonsdale, Westmoreland, and was born on the 19th March 1786. He was favoured with parents, wise, judicious, and well-principled, who endeavoured to rule their family well, and who were amply repaid by the conduct and success of their sons. Their eldest was lost at sea; the second, after spending some years in the Post Office at London, entered the University and became a parish minister; the third was the senior wrangler of his year at Cambridge, afterwards an ornament of the English bar, and was made a peer of the realm and Master of the Rolls; the youngest followed his father's profession and obtained high repute as a physician and as a Christian in Liverpool. Edward was intended for a situation in the Post

Office, and, after a good education at the Grammar School of his native town, found an opening in the Dead Letter Office in London where his brother John was engaged. While from home he retained all his domestic feelings—profound respect for his parents, whom he consulted on all occasions, and a tender regard for his brothers and sisters. He endeavoured to spare expenditure on the part of his parents, and to conduct himself as morally as if under their eye. For some time he had not any decided religious impressions, and he had not seen anything more than a good morality at home. But it pleased God to awaken him to more serious concern. It was only legal service, but it brought him into contact with the word of God and the preaching of the gospel. His inquiries and efforts were sincere and practical. He, therefore, found his path brighten as he advanced.

“I do not recollect,” he wrote, “what first gave me more serious impressions of religion. I think that it was Hervey’s ‘Dialogues’ (*Theron and Aspasio*), at least I have reason to bless God for them, as they much opened my mind on the nature of religion. However, whatever were the means, God, my God, was the cause, and to him be the praise. I read much of the Scriptures, at least, three or four chapters in a day. At this time I was more earnest in prayer, more strict in religion, perhaps (though with much ignorance), than I have been since. I enjoyed much of the comfort of religion. I had many delightful thoughts in lying down, that I might awake in heaven, and many comfortable sacraments.” His new views and feelings influenced his conduct. His conversation, correspondence, and demeanour were decidedly Christian. Some of his relatives thought he was too much occupied

with religion; but his convictions of the truth were now decided, and he was ready to defend, but not to discontinue his course. This was right. When a youthful follower of Christ yields to entreaties of friends to be less anxious, and more worldly, he imperils his eternity. When he acts with decision for Christ, his principles become fixed, his experience happy, and his soul safe. Such was the effect of Edward Bickersteth's choice of the good part.

There being little prospect of promotion in the Post Office, he longed to enter some other situation where he might receive more advantages. He consulted his parents, and proposed to devote his evening hours to writing in an attorney's office. He hoped by this to obtain some knowledge of law, and, perhaps, to prepare for any opening in the legal profession. He found employment in the office of Mr. Bleasdale a solicitor, who soon discovered his worth and encouraged as well as directed his studies. A year afterwards, Mr. Bleasdale offered to receive him on very favourable terms, as an articled clerk, and to this he obtained his father's consent and a sum sufficient to defray the expenses of his articles.

In entering upon his new sphere he laid down these rules for his conduct:—"I propose then thus to live, recollecting that without God I can do nothing. In summer, from the fifth of April to the fifth of October, to rise at five every morning, and to spend one hour wholly in devotion and in reading the Bible. From six to eight I intend to study nothing but law, never beginning to read without begging God's blessing on my studies, and beseeching the Fountain of Wisdom to give me knowledge. From eight to nine will be the hour for dressing

and breakfast; let me recollect never to eat without giving thanks.

“ From nine to three, I shall be engaged in business. This will require particular watchfulness and care: let me labour, as serving God, as the appointed means of pleasing him, and of honouring my vocation by diligence, attention, and usefulness. From three to five, I shall be allowed time for myself, and I would employ it in this way. Let me go to my room, and employ half an hour in devotion and self-examination, and, if I have time for it, read for half an hour any book that comes in my way. Another half hour take exercise, and the remaining half hour for dinner. If there is a great deal of business, I intend to give up the exercise and the reading, and return to business immediately after devotion and dinner. At eight o'clock business will be over: let me then return to my supper, which despatch as soon as I can, that I may have time for reading. Let this be law for one hour, half an hour a devotional book, the remaining three-quarters of an hour in reading the Bible and in prayer, and then retire to bed, committing myself to an approving Father and a sweet sleep.

“ In winter, I propose to rise at six, and only read law one hour in the morning, but an hour and a-half in the evening. On Sundays, I would devote myself wholly to devotion and attending public ordinances, unless charity or great necessity, and, perhaps, admiring the works of God in creation, prevented me. After having done all, I shall be still, and must acknowledge myself, an unprofitable servant.

“ BUSINESS.—(With respect to God, Mr. Bleasdale, and myself).

“Let me strive to do all as appointed by God,—as the means of pleasing Him, and showing my obedience to Him,—as serving Him and not man.

“I owe to Mr. Bleasdale great gratitude as an instrument of good to me; let me then, as part of my duty to God, endeavour, in every lawful thing, to be pleasing and useful to him, to consider his interests as my own, to be attentive and diligent, studying to adorn my heavenly calling.

“Let me endeavour to keep myself unspotted from the world; to preserve spiritual-mindedness, to walk by faith, and study to approve myself in the sight of God as a zealous and faithful servant. Beware of labouring for any other end than a religious one; for in this, as in other respects, whatsoever is not of faith is sin.”

We are thus particular in extracting these resolutions, as they contain unmistakeable evidence of the thorough sincerity of Mr. Bickersteth’s piety, and of his fidelity to his worldly calling. He united religion with business, and resolved to make them harmonious throughout his career. Nor amidst conscious imperfection did he fail to keep this before him. Mr. Bleasdale soon found him to be a faithful and valuable servant, and one who laboured hard to gain an acquaintance with his profession, and to discharge all its duties. He had great confidence in him, and could say, “I cannot find many clerks like Mr. Bickersteth, he does the work of three or four;” and again, “I never had a clerk who got through so much business as Mr. Bickersteth, nor one whose heart seemed so little in it.” He gave him opportunities of advancing his knowledge by removing him to the agency office at New Inn, where he might learn common law and

chancery, with the prospect of return as managing clerk. These encouragements stirred Mr. Bickersteth to new energies in his work, and made him proficient in new branches of his profession.

The society with which he had to mix every day was by no means to his Christian taste, and he saw more of its laxity and corruption at New Inn than in Hatton Garden. But he was preserved by daily intercourse with God through the study of the Scriptures and private prayer. The services of the Sabbath greatly aided his spirituality of mind, and were most conscientiously improved. Throughout his journal there are frequent entries of his self-examination and review; and they indicate a growing humility as well as increasing knowledge of the truth. His home affections were retained and fondly cherished. This is much in the safe-keeping of a young man in such a city as London. If the kindly influences of relatives continue to be valued and reciprocated, temptation and companionship will have less to attract, and there will be a strong desire to walk worthy of parents and of home. Mr. Bickersteth greatly enjoyed his visits to Kirkby. He also had the happiness of marking the influence of his own religious decision upon the members of his family. His sister had been impressed by his letters and by those of his brother John, and, during the absence of their parents in London in 1807, they introduced family worship, which they obtained permission to continue after their return. It was a great joy to Edward on one of his visits to observe this change, which his own course had done so much to promote.

In the autumn of 1809, Mr. Bickersteth returned from

New Inn to Hatton Garden as managing clerk to Mr. Bleasdale. In the same year he was introduced to his future brother-in-law, Mr. Thomas Bignold of Norwich. This gentleman had come up to London to get some acquaintance with agency practice before becoming an attorney at Norwich. Mr. Bleasdale introduced him to his chief clerk as one able to give him legal information. "You will get a good deal out of Bickersteth," said the superior, "but he is a terrible Methodist." Mr. Bignold was not prepossessed by the appearance of his new friend, but very soon found "that a somewhat uncouth exterior had concealed not only a gentleman, but a scholar and a Christian." They were both of one age, had similar business pursuits, and the same religious views. They were thus led to form a lasting friendship, and afterwards by the introduction of Mr. Bickersteth to his sister, to be related by marriage. A proposal was also made that they should become partners together at Norwich, which Mr. Bickersteth accepted. Ere the latter occurred, his mind was directed much to the Christian ministry as a sphere where he thought he had a call to labour. He corresponded with his brother upon the subject; but did not find his way as yet made plain.

Mr. Bignold's proposal and the state of his affections led him to consent to remove to Norwich. Mr. Bleasdale agreed to lose him, though with much reluctance. He, therefore, prepared for his change. He was married to Miss Sarah Bignold at St. Peter's Church, Norwich, on the 5th May 1811, and after a tour to Westmoreland, returned to his new home and new sphere of business. He found in his wife a like-minded and congenial partner,

whose great object during the thirty-eight years of their wedded life, was to assist him in the work of the Lord.

In commencing his legal business in Norwich, Mr. Bickersteth did not neglect Christian usefulness such as had engaged his spare time in London. He at once began a Sunday school, in which he was assisted by his wife. He was also the means of establishing a Church Missionary Association in the city. In this he had little sympathy or help from the clergy, but he persevered, and had the satisfaction of seeing a large meeting assembled in St. Andrew's Hall, and £1000 raised as a contribution to the parent Society.

In 1814, he took a very active part, along with the excellent John Joseph Gurney and others, to establish a Branch Bible Society. At the meeting, his Quaker friend remarked, "Now, friend Bickersteth, they have got new Bibles, thou must tell them how to read them." The suggestion was acted on, and shortly thereafter, Mr. Bickersteth published a small pamphlet, entitled, "A Help to the Study of the Scriptures, by a Churchman." He found encouragement in this effort, and was led to expand the work into a book which has been most extensively circulated, and has been translated into several of the Continental languages.

The desire for the ministry never faded from his soul during his years of active and prosperous business, and increasing Christian usefulness. The way was at length opened. His friends encouraged him to obey the call which he felt addressed to him by the Holy Ghost, and the Rev. Josiah Pratt offered him the Assistant Secretarship of the Church Missionary Society. The Bishop of Norwich agreed to ordain him, though he was "so much

impressed with the importance of the work he was carrying on in Norwich, that he solemnly urged him to consider whether pious laymen were not even more needed in that day than pious clergymen." But Mr. Bickersteth's mind was turned towards the ministry, and not his £800 a-year as a lawyer, or the partial surrender of his time to Christian work, could restrain him from the greater office of preaching Christ.

He was examined in theology, in Greek and Latin, and was accepted. He was ordained deacon on the 19th December 1815, and preached his first sermon on the afternoon of the same Sabbath. The following resolutions were recorded in his journal upon the solemn and interesting occasion:—

"This day I was ordained, and on this day I have appeared before the great congregation to declare the truths of the everlasting gospel. What truly important events of my life! Now let me, looking for divine strength, determine as much as may be, on some plan for my future labours. First, before I compose a sermon, earnestly to seek divine grace, and strive to illuminate my own mind, and sanctify my own heart, in and by the truth. Secondly, to be watching for suitable texts for sermons, and keeping them before me in a list. Thirdly, always, if any way possible, to spend a considerable time in prayer to God before I go out to preach. It is this alone that will give my sermons the true spirit; let me go from the closet to the pulpit. Fourthly, let it be my constant aim to preach Christ, and consider everything with respect to Him. Let me retire from my pulpit to my study, and there pour out my heart for the people to whom I have preached: and oh, may God keep me from pride, self-

conceit, desire of human applause, and everything which would have the least tendency to self-exaltation. I can not but be grateful for God's amazing goodness in carrying me through every difficulty. He has indeed mercifully defended and blessed me; to Him be all the glory. Oh, that I may now be rightly affected with the multitude of additional ties, by which I am bound to a life of holiness. My God, let thy Spirit work a due sense of these things in my heart, that I may wisely and simply give myself to thee."

The first text he preached from was Acts xxvi. 17, 18. "I send thee to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." A great congregation assembled in St. Gregory's Church "to hear the lawyer preach." He was ordained priest by the Bishop of Gloucester on the 21st of December. He then went to London to enter on his new sphere of labour.

The first duty he had to perform, as Secretary of the Church Missionary Society, was to visit the inhospitable clime of Sierra Leone in Africa. The Society had sustained a mission there for about twelve years, and there had been little success and many discouragements, while several of the missionaries had fallen a prey to the climate. It was judged necessary that some accredited person should go from England to inspect the work there, and Mr. Bickersteth was selected for it. This was a trial of faith to one just entered on the ministry after years of worldly success in his legal profession; but he did not shrink from the arduous enterprise. He had been acting

in faith, and this new call only brought out his thorough devotedness to the Saviour. Leaving his wife in England, he set sail on the 3rd January 1816. On the 5th the vessel was driven by contrary winds into Portsmouth, where she was detained till the 24th. Mrs. Bickersteth joined him there, and thus lightened his delay. After sailing again, the vessel passed through a heavy gale; but reached Sierra Leone on the 7th March. During the voyage, Mr. Bickersteth preached every Sabbath to the crew, and employed his leisure in preparing sermons. After landing, he at once entered upon his duties to visit the settlements. He preached frequently; established a Bible Society at Sierra Leone; examined some catechumens; and admitted the first communicants, six in number, to the Lord's Table. He returned to England by Barbadoes in August 1816.

The visit among the heathen tended greatly to inflame Mr. Bickersteth's missionary zeal. He had seen the degradation of people without the gospel. He knew the blessings of salvation, and returned to commend the missionary cause to his fellow Christians at home. He took up his abode in the Church Missionary House, where he had the students of the Society under his care. He had frequently to travel over the length and breadth of the land in behalf of the Society. His journeys were the means of introducing him to the fellowship of many servants of Christ both in the ministry and among the laity, and he was welcomed with great affection wherever he went. His own piety was so decided, and his zeal for Christ's cause so great, that wherever he went he left the fragrance of the name of Christ, and stirred up an interest in the publication of that name throughout the

world. He devoted himself entirely to the work of the Missionary Society, and saw much fruit of his labour. But he also sought to preach as often as he could. He felt it to be one of his trials that he had no regular congregation, though he had a wide commission as a preacher. There was a chapel of ease in Spitalfields, called Wheler Chapel, where he ministered on the Sunday afternoons when he was in London ; but the congregation at that portion of the Sabbath was always small. Mr. Bickersteth frequently laid the foundation of some of his practical treatises in these sermons which he composed at intervals. "It had the double advantage of concentrating his own meditations on one theme, and of giving his people the benefit of his ripest thoughts. His works were composed in fragments of time, but they were not hastily put together. He would not offer to the Lord that which cost him nothing. He had thought closely and deeply on religious subjects, and had been in the habit of committing those thoughts to paper for many years before he entered the ministry. His theological reading had also been extensive, especially in works of practical divinity. In his writings, he not only drew from his own deep spiritual experience, but had a peculiar faculty of appropriating the thoughts of others, if they bore upon the subject, so that his works were marked by accumulative richness of truth. There was no striking originality in them, no bursts of oratory, save that occasionally deep feeling warmed into eloquence ; but there was an earnestness of tone, which exactly met the wants of the age. The Church was awakening from a long sleep of barren orthodoxy, and many were aroused to seek earnestly the grace of God. Comparatively few practical works of

devotion had then appeared; the treatises of a former age did not properly supply the wants of that time; but in Mr. Bickersteth's works, Christians found the very help they needed. Here was one who had himself used the means of grace, the Scriptures, prayer, the Lord's Table, the ministry of the Word as *means* to attain an object which had engrossed his soul's desires. He knew the difficulties in the way of rightly employing them; he could tell from experience the best methods of overcoming these difficulties, and the blessedness that flowed from their diligent use. His exhortations met the deepest wants of the Church, and the sale of his works was unusually rapid." In the end of 1818, his "Treatise on Prayer" appeared. He had treated the subject in twelve sermons in Wheler Chapel. It considers, in a practical and spiritual manner, the nature and duty and privilege of prayer, the aid of the Holy Spirit, and the intercession of Christ in the matter, and then branches into private, public, family, and social prayer, concluding with some general comments, and a few forms of prayer. This book was cordially received. Within a year of its publication, a second edition was demanded, and it has passed through eighteen editions. Who can estimate the effect of a work such as this, directing, as it does, the soul to the closest fellowship with God?

Some may wonder how he secured time for special studies amidst so much public work. "He was an early riser, being frequently up at five o'clock, when he used to come down and light his own fire. These morning hours were his most precious time for devotion, study, and composition. At ten o'clock he went to the Society's house, and the evening was again spent in his study,

unless engagements with his missionary inmates occupied his time. He had the general superintendence of their theological studies, and occasionally gave them evening lectures."

For several years of his married life Mr. Bickersteth had no family. At length, in February 1818, when his hopes of answered prayer and increased happiness were about to be realized, he and his wife had to mourn over the birth of a still-born son. His feelings and thoughts on the occasion indicate devout submission to the will of God, and anxiety to improve the dealings of his heavenly Father with him. He was able to record the following gracious designs of God in this blow:—

“The deadening of our affections to the world and the creature, by raising them to heaven.

“The immediate happiness of our first-born.

“The manifestation of Christian grace in my beloved wife.

“The proof of affectionate sympathy from many dear friends.

“The bringing us to more entire dedication of our selves, our substance, and our all to God.

“The reproof of merely natural desires, expectations, and reasonings, and our earthly-mindedness.

“The portion of that tribulation which all God’s children have in this world.

“The trial of the faith of those who have prayed for us, as well as of our own.

“The entire loss of my will and the full acquiescence in the will of God.

“The teaching me lessons as a minister, of the first importance in my ministry. As how to deal tenderly

with sufferers ; how God may cross our prayers and hopes ; the vanity of earthly prospects.

“ The trial of the sincerity of our gift of this little one to God.

“ A new view of his character as an avenger of sin ; no prayer could save the child’s natural life.

“ O Lord, let thy powerful Spirit produce in our hearts all those gracious designs which thy mercy intended in this stroke, even for Christ’s sake. Amen.”

He then proceeds to notice God’s mercies in this trial, and makes it the occasion of praise.

On April 25th, 1820, God gave him a living son, and he recorded his sense of the mercy and loving-kindness which he and his wife experienced on the occasion. This was indeed a dedicated child ; and God answered parental prayers and evidenced the fulfilment of the most cherished desires, when at length this “ child of prayer ” became a man of God, and a devoted minister of the Lord Jesus Christ. Other children, daughters, were added to his family in succeeding years. They all had the blessing of a Christian home, the example of pious parents, and the advantage of godly upbringing, and they walked in the same way, and comforted their parents with the beauty of their Christian graces. Happy issue of a father’s counsel and a mother’s care !

In 1822, Mr. Bickersteth published his “ Treatise on the Lord’s Supper,” which is an admirable companion to young communicants. It gives a sound and thoroughly evangelical view of the Communion, and suggests much useful meditation to the soul of a youthful Christian. It is no less adapted to the advanced believer, and has greatly edified many.

In 1823, he preached several sermons on "Hearing the Word," which were expanded into a book of great practical utility, called "The Christian Hearer."

Meanwhile the Missionary Society was extending its sphere and requiring much direction on the part of the secretary. Questions of considerable delicacy were constantly arising, which led Mr. Bickersteth to feel the need of divine wisdom and the matured experience of those engaged in missionary supervision. He was thus constantly solicitous for the prayers of his friends and the supporters of the society, and it was his pleasure to meet with persons able to give him practical counsel. "For many years it was the habit of the Secretaries of some of the chief Missionary Societies—the Church Missionary, the London, the Wesleyan—to meet at one another's offices. They then mutually imparted the result of their experience, in the conduct of their missions, in the selection and training of missionary candidates, and the course to be pursued with heathen converts. They discussed the methods of avoiding collision at home, or any matter which might excite jealousy or discontent with their own Society in the minds of their missionaries abroad. They were all engaged in one great work; and men like Mr. Pratt and Mr. Bickersteth felt that the success of their dissenting brethren was that of the common cause of Christ, and rejoiced if their experience could help it forward, or if they could gain from them any lessons of practical wisdom." This was very becoming, and it ought to be cherished more and more. It is to be feared that, though nearly half a century in advance, we are further separated from brethren holding the same great truths, and practically engaging in the same great work.

Mr. Bickersteth sustained his early fellowship to his dying day.

Mr. Bickersteth varied his ordinary round of travels in behalf of the Missionary Society in 1827 by a visit to the Continent. Mrs. Bickersteth and Mr. Coates, the assistant-secretary, accompanied him. They passed through the Netherlands to Basle, where the business of the Society detained them for a week. They then proceeded across the Alps as far as Milan. They had very great joy in meeting with such eminent servants of Christ as Leander Von Ess at Darmstadt, M. Blennhardt at Basle, Antistes Hess at Zurich, MM. Malan, Gaussen, &c., at Geneva. They returned to London after nearly two months' absence.

After fourteen years' service in incessant travel for the Society, Mr. Bickersteth desired to get some relief, and made a proposal to the Committee to change his arrangements. He was willing to give six Sundays in the year to distant deputations, to give five hours daily to general business, and to be occupied otherwise in the Institution. He was particularly solicitous about his ministerial work, and desired to devote his Sabbaths to the congregation at Wheler Chapel. The Committee, however, did not think they could dispense with his travelling. Meanwhile a way was being opened for his fuller occupancy in pastoral work. In March 1830, he was offered the rectory of Watton, Herts, by the patron, John Abel Smith, Esq. This he looked upon as a call from God, and accepted it. His work as Secretary of the Church Missionary Society had been much blessed, and his many travels and much fatigue were not without their happy results in increasing the public interest in missions, and in extending missionary operations. During his office

seven out of the ten missions of the Society had been commenced, the stations increased from eight to fifty-six, the clergymen employed from thirteen to fifty-eight, other European labourers employed from nineteen to ninety-three, native teachers from two to four hundred and fifty-seven, the scholars under teaching from two hundred to fifteen thousand seven hundred and ninety-one, and communicants from the few whom he himself admitted in Africa to one thousand. The number of associations at home were more than doubled, and the income of the Society rose from £10,000 to £40,000 per annum. His influence over the missionary students had been most impressive. He ever kept before them the great aim of their lives, and sought to make them familiar with the word of God, and to be dependent on the guidance of the Holy Spirit.

Mr. Bickersteth removed to Watton in November. The village is only twenty-six miles from London, and "lies in a valley pleasantly wooded, and watered by a small stream which joins the river Lee; but the church and rectory are on a rising ground, at a small distance, on the western side." In this sphere and among a rural people, our pastor spent his remaining days. He did not lose any of his catholic interest in the work of Christ, but he entered warmly into the cultivation of his parish. He commenced new plans of usefulness at once. On Sunday, November the 14th, he began a catechetical lecture to the boys in the evening, and held a service every Wednesday. He had a prayer-meeting at the rectory on Saturday evenings: all of which he continued throughout his ministry. He was in the habit of issuing an annual pastoral address to his people, full of earnest

practical counsels. His pulpit services were adapted to his flock, and replete with scriptural truth. He frequently gave courses of sermons, which promoted greatly the edification of his people. His expositions were always plain and impressive. Thus his people were led to the green pastures and the still waters, and were refreshed.

It 1832, when the cholera first visited England, he wrote a tract suited to the observance of the public Fast, and which had a circulation of one hundred thousand copies in the few weeks preceding the day of humiliation. He frequently availed himself of this means of usefulness, and thus multiplied his ministry, and aided to give a serious tone to the minds of many in the contemplation of public events. He was ever observing the providence of God, and sought to read the lessons which were thus taught. At seasons of excitement and public interest, a pointed tract becomes a valuable monitor, and in the quietude of a closet suggests holy thoughts. It is no small advantage to a minister of Christ by so simple a means to reach and influence the minds of half a million. God has largely blessed this instrumentality.

Mr. Bickersteth took a very active part in the various evangelistic societies, and frequently travelled on their behalf, or preached their anniversary sermons.

The increased amount of time at his disposal in his country rectory was employed for enlarged usefulness. In 1832 he began a labour of much public value, by editing the *Christian's Family Library*. "The object," says his son-in-law and biographer, "he proposed, in concert with his publishers, was to diffuse sound religion among the middle classes. Old and valuable works of divinity were republished, and new treatises written, with

a large proportion of religious biography, and the whole to be presented in a cheap and popular form. Among the works first proposed were the lives of Luther, Brainerd, and Payson, Flavel's 'Saint Indeed,' Serle's 'Christian Remembrancer,' and an Abridged Martyrology. The series extended to rather more than forty volumes, and has conveyed to its many readers a large amount of solid scriptural truth, mingled with some choice examples of religious experience." This was no small labour, but he discharged it in the right spirit, and reaped much improvement himself, while he benefited so many more. Some of the new works in the series are well written, and entirely embued with evangelical truth. Church psalmody was much indebted to him in the English Church. He was not a man of much poetic sentiment, but he could appreciate hymns appropriate to Christian worship. He felt the need of a better selection than was in common use, and set himself to prepare one. His "Christian Psalmody" has had a large circulation, and has been used in many churches.

About this period his attention was directed to the study of unfulfilled prophecy. He was led to adopt the pre-millennial view of the Lord's Second Advent, and ever after sought to live under the influence of this doctrine, and to urge its acceptance on others. His views were slowly formed, and after careful scriptural study. They were held with firmness, but never made a test of orthodoxy, or an excuse for speculation. His views were always sober, and were expressed with much humility. Hence he became the means of influencing many to adopt the pre-millennial doctrine. He published several practical works with special reference to this;

“The Signs of the Times,” “The Divine Warning to the Church,” “The Restoration of the Jews,” “A Practical Guide to the Prophecies,” and “The Promised Glory of the Church.” He was also the means of instituting a series of Lectures on the subject of Unfulfilled Prophecy, delivered annually in London by twelve clergymen of the Church of England. These have long continued, and have kept the subject of the pre-millennial advent of the Lord Jesus largely before the Church. For many years they have been delivered in St. George’s Church, Bloomsbury. They have been regularly published, and form an interesting repertory of Christian exposition of “good things to come.” Doubtless some passages were interpreted in the light of events present at the time, which future experience has corrected. But that has been the case with many texts. Students of prophecy of whatever school have evidenced the same tendency to read “the signs of the times.” It has been a feature of the Biblical study of the last quarter of a century to seek a key to the Apocalypse and to arrange the eschatology. This question has its interest, and is closely connected with the person of the Lord and the glory of his cause. The personal presence of Christ is declared to be the highest joy and sweetest fellowship of the redeemed. Let it be the reader’s earnest desire to be ready to meet with Jesus, and to live like those who look for their Lord. “Blessed is that servant, whom his Lord, when he cometh, shall find so doing.” The last recorded revelation of the Saviour’s mind was, “SURELY, I COME QUICKLY.” Let our response be as the apostle’s, “EVEN so, COME, LORD JESUS.”

When the “Tracts for the Times” were published, and

astounded the Church by the fact that there were ministers within her pale who held and disseminated the essential doctrines of Popery, Mr. Bickersteth was ready with his well-furnished pen. He directed the attention of Christians to "The Progress of Popery" in Great Britain, and unfolded anew its unscriptural doctrines and deadly errors. He took a warm interest in the Evangelical Societies and Protestant Churches on the Continent who were engaged in confronting Popery with the light of the gospel, and often preached and laboured in their behalf. When the Scotch Episcopal Church, which had always been favourable to some Romish dogmas, cast out the Rev. Sir William Dunbar, Bart., minister of St. Paul's, Aberdeen, and the Rev. D. T. K. Drummond, of Trinity Chapel, Edinburgh, Mr. Bickersteth was at no loss what to do. He accepted an invitation to preach in the pulpits of these proscribed clergymen. He felt it his duty to give a clear and certain sound when Protestant truth was endangered. His example has been followed by many eminent and excellent brethren, including bishops and dignitaries, who, in their visits to Scotland, do not feel themselves at liberty to preach in churches where the Scotch Episcopal communion service is used.

The Evangelical Alliance, which was formed in 1845, was warmly hailed by this catholic Christian. "There were," says Mr. Birks, "two main causes which led to this movement, and seemed to justify and require some effort of the kind, to heal the breaches of the visible Church, and bring Christians into nearer union with each other. The first of these was the growing conviction in the minds of sincere Christians, belonging to different bodies, that their real union of heart and judg-

ment was far greater than the outward appearance. It was, however, almost entirely hidden from the eyes of the world by the variety and frequent bitterness of ecclesiastical controversies. The evil thus arising was great and notorious, and had a most pernicious effect in weakening the hands of Christians, and hindering the spread of the gospel. It seemed, then, a duty to meet this public evil by some public remedy. There was also another powerful motive for such efforts in the progress of Popery." Several attempts were made to bring parties together. John Henderson, Esq., of Park, a gentleman of enlightened, catholic, and liberal spirit, had induced a few eminent ministers to contribute "Essays on Christian Union," which were published and circulated at his expense—a means of usefulness of the highest kind, and which has of late been largely copied by liberal laymen. By the consent of brethren in England it was left to ministers in Scotland to issue a circular convening a conference, to be held in Liverpool, in October 1845. Mr. Bickersteth also wrote some letters on union ; and he was greatly rejoiced when he received the invitation to the conference. Many of his clerical brethren were afraid to take the step of public union, even for conference ; but Mr. Bickersteth resolved to act out his conviction, and attended the meeting. There were present two hundred and sixteen persons, of seventeen denominations. The meetings continued for three days, and were occupied with prayer and conversations. The Rector of Watton occupied a prominent place, being chairman on two occasions, and mover of resolutions adopted. His experience is thus recorded in a letter to a friend :—

"I am just returned from the most touching, truly

Christian, and most profitable three days' meeting I ever passed in my life. They will be ever memorable to me for the oneness which our God gave, first in heart, and then to a large extent in judgment, to the leading ministers of more than a dozen evangelical denominations, from England, Scotland, Ireland, and Wales." The basis of doctrine contained the essential points of faith, and was such as could comprehend all Protestant Christians, with the exception of the Quakers. The Evangelical Alliance was rapidly extended to the Continent and America, and has continued to unite, in a sort of cecumenical council, many ministers and members of all Protestant Christendom once every year. Sometimes the gathering takes place in England, sometimes in Scotland, sometimes in Ireland, sometimes in Paris, Geneva, and Berlin. Perhaps it has not accomplished all that its sanguine supporters expected; but it has greatly extended the sentiment of brotherly love, and afforded opportunities for the expression of it. There have also been services rendered by it to Protestant witness-bearing, and religious liberty, of the greatest importance. Mr. Bickersteth continued faithful to this cause until his death, and never ceased to express his interest in its object, and his happiness in the fellowship which it afforded. This was reciprocated in an unusual degree, and was evidenced when a sudden Providence placed his life in jeopardy; and again, when on his dying bed, prayer was offered for him in many Christian pulpits of other denominations than his own. This spirit needs still to be fostered among Christian ministers and people. It is deeply to be regretted that so many allow sectarian feeling to hinder Christian union and fellowship in united prayer and witness-bearing.

The accident referred to occurred to the Rector of Watton, on February 11, 1846, when he was thrown out of his carriage while on his way to the Evangelical Alliance Committee in London. For several weeks he was in great danger; but the Lord, in mercy to the Church, and in answer to many prayers, restored him. He entered with wonted energy into all his plans of usefulness, and spent the remainder of his days in the labour that he loved—preaching Christ and promoting his cause.

In 1848, he took an active part in the jubilee services of the Church Missionary Society. He had entered upon its services while it was still in infancy. For fifteen years he discharged the onerous duties of Secretary. For eighteen years more he had travelled occasionally to plead its cause. He was honoured to admit its first African converts to the Lord's table, and to train many of its missionaries. He was therefore selected to preach at its jubilee, when he could point to its spheres of labour in Asia, Africa, America, the West Indies, New Zealand, and the Mediterranean; to its ministers, one hundred and thirty-eight, and lay teachers, thirteen hundred and forty-two, proclaiming the gospel in twenty different tongues, and leading the services of the Liturgy in seventeen languages.

The revival of evangelical life and evangelistic effort in the Episcopal Church of Ireland engaged Mr. Bickersteth's sympathy and services. He took a journey to that country in 1849, and conferred with many of the clergy relative to the work of evangelizing the Roman Catholics. A special fund was raised to send forth labourers, whose efforts God has blessed. Many thousands have left the Church of Rome in the west of Ire-

land, and have exhibited all the beauty and consistency of genuine Christian converts.

In 1850, the labours of this eminent and useful servant of Christ came to an end. He was seized with a paralytic stroke in January, and gradually sank till the 25th February, when he went to glory. He was conscious during his last illness, and evinced a clear and unclouded hope of everlasting joy, founded by faith on an all-sufficient Saviour. When the word of God was read, he often responded in thanks to God or counsels to his family. He dictated the following message to his flock :—“ The prayers of this congregation are desired for the rector of the parish ; not that his life may be spared, but that he may throughout his affliction glorify God, by fresh exercise of faith, patience, and resignation ; and that, when the Lord’s work is accomplished, he may depart hence and be with the Lord, to which he has always looked forward as the highest consummation of a faithful minister of Christ.”

He was deeply concerned about the spiritual welfare of his people and school-children, and desired every one to have a copy of “ The Sinner’s Friend :” “ Oh that I could get a warning and invitation to the careless souls of Watton ! ” He committed the charge of writing his memoir to the Rev. T. R. Birks, Rector of Kelshall, his son-in-law, and stated, “ I wish T. to make it clear in my memoir that I have no other ground of confidence but in the Lord Jesus Christ—Christ first, Christ last, Christ all in all.”

No murmur ever escaped his lips, though he suffered greatly. He had the words of truth always on his tongue, and was ready to address each of his family or servants with appropriate advice. His children were all with

him at the last. His only son was in the ministry ; his eldest daughter was a minister's wife ; his other daughters were following his footsteps ; his wife had been his Christian companion for many years. He thanked God for all, and stated that he felt no anxiety with respect to any of them. One of his children received the last words which fell from his lips. They were a benediction : "The Lord bless thee, my child, with overflowing grace, now and for ever." Two more days he lingered, but was unable to speak. At length the deliverance came, and he was at home with Jesus.

At his funeral his parishioners assembled to bewail their loss, so also did a large circle of acquaintances, and representatives from many societies which he had advocated and aided in his life. "When," wrote one of his brethren, "they bore the coffin in at the gateway, through the rows of parishioners to whom he had so often published the gospel of peace, the grief for his removal was swallowed up in thankfulness for his finished labours and the full proof of his ministry ; and when, after an anthem had been sung, and the service read by his aged brother, we gathered round the open grave, and the sunbeam broke through the grey clouds of a March morning, and the song of the mountain-lark reminded us that it was spring-time on the earth, I felt as if, instead of weeping with those that wept around that grave, we were called to rejoice with the ransomed spirit. When the funeral was over, many returned to the rectory, where fervent prayers were offered up for the family, the parish, and the Church, as affected by this dispensation.

"Very solemn it was to enter the vacated dwelling, to view those apartments filled from the floor to the ceiling

with his noble library, to find one's self in the very chamber where he had often prevented the dawning of the day with prayer and meditation,—the chamber visited by so many happy thoughts, and from which had issued so many profitable books and fraternal letters. It was like finding one's self in Enoch's homestead, to tread for once the fields and garden-paths where in other days he had walked with God."

On the succeeding Sabbath funeral sermons were preached from the pulpit he had occupied, by the Rev. Edward Auriol, M.A., of London, and the Rev. Dr. M'Neile, of Liverpool, both old and attached friends of the deceased. In many churches, Nonconformist as well as Episcopal, references were made to his death, and to the graces which had adorned his character and made him so large a blessing. In distant mission stations similar tributes were given. At home the various societies for which he had laboured expressed their sense of loss and estimate of his worth in appropriate minutes. A High Church Review bore this striking testimony to his excellence: "We must acknowledge that we shall find it difficult to point to many living examples of equal excellence. We know not the man in the present day whom we should look upon as a more faultless model of Christian excellence. His virtues and piety were far above the ordinary attainments of Christian men, and approached those of the saints of old. The list of names most honoured in the Church for their saintliness would not be dishonoured by the addition of the name of Edward Bickersteth to their number."

His family life was marked by all that gave beauty and influence to his own. Mr. Birks has described this in

such an attractive manner, that we extract largely from his account:—

“When he first removed to Watton, the youngest of his six children was a few weeks old, and the eldest only about ten years of age. But at the time of his illness (in 1842), the lapse of more than eleven years had made a great change in his domestic circle. All his children had now been united, for four or five years, under his own roof. His three eldest received mainly, and the others exclusively, a home education. They had most of them reached an age in which they could appreciate their father’s position in the Church, and sympathize in his public labours. They were able now, more than in earlier years, to delight in the overflowing love which marked his character as a parent, and by reflecting it from one to another, to multiply and diffuse its happy influence. His own incessant activity gave its tone to the whole family. It was a little hive of busy, happy workers. . . . Religion was never exhibited to them as a system of arbitrary restraint, or as contracting for them that wider circle of pleasure in which the children of worldly parents would be permitted to engage. They were taught to regard it as a system of privilege, a constant fountain of domestic joy and mutual love. Their father carefully excluded them, it is true, from worldly society. Novels were practically prohibited; and vain and idle words in songs, even when they might happen to intrude in music lessons, met his instant and decided disapprobation. He objected to dancing, and the ball room was, of course, entirely prohibited. But the home circle was so happy—life was so rich with varied interests—that his children were little tempted to desire amuse-

ments of which they felt no need, and which were habitually associated in their minds with the ideas of unhealthy dissipation, waste of time, and extreme spiritual danger. . . . He spared no expense in their education, provided them lessons in music and drawing from the best masters, supplied them liberally with books, and encouraged them in their own voluntary studies. He allowed his children, as indeed he pursued himself, a wide range of reading. His large library (of eleven thousand volumes) was well stored, not only with a very great number of theological writings, in which it was rivalled by few private collectors, but with works of history, science, and general literature. He cared little himself for works of imagination ; but whenever there was nothing plainly objectionable in their tendency, he rejoiced to procure them for his children."

He took them much into his confidence, and permitted them to share his work. Their sympathies mingled with his own, and his volumes had the fruits of their industrious assistance in extracts, translations, indices, and other work.

" He laid great stress on punctuality. At eight o'clock the bell rang for breakfast, which was ever at Watton Rectory a time of social enjoyment. Even when his children were young, he never consented to the rule that they should be forbidden to speak at table; it was the chief opportunity of intercourse with them. Thus the habit was early formed of regarding meal-times chiefly as happy seasons for the interchange of thought, and the cultivation of domestic sympathy. At half-past eight the bell again rang for prayers; and he was very careful that every member of the household should be present, or at least that no light cause should be held to justify their

absence. A hymn was sung, accompanied with the harp or piano, or occasionally with both instruments. . . . His expositions were simple, earnest, homely, full of life and power. Most of them latterly were taken down each day, by one or other of his children; and those on St. John's and St. Jude's Epistles, after being revised by himself, have been published with the title of 'Family Expositions.' In his prayers it was his custom to introduce the mention of each passing circumstance of domestic interest. No servant left or joined the family—no one set out on a journey or returned from it, was laid aside with sickness or recovered—without a separate petition or thanksgiving in these morning devotions of the household. . . .

"Next to his glowing love and untiring diligence, *consistency* was the most prominent feature in Mr. Bickersteth's domestic character. He was just the same in his own family as he appeared to be abroad. It is the testimony of his children, in looking back upon all the past, while they would not dare to claim for so beloved a parent an exemption from all human frailty, that they remember no instance in which he led them in a course inconsistent with the truths he ever inculcated on them. In any little social perplexities that might arise, they often observed how quickly he cut the knot by pointing out the law of Christian duty, and then following it, undisturbed by the fear of man's displeasure. In his arrangements for their welfare, it was always evident that their soul's prosperity was viewed as the main object. His whole life was a commentary to them on those words of his Lord, 'Seek first the kingdom of God and his righteousness.' It was this fact, perhaps even more than

all his direct instructions, which made an ineffaceable impression on their minds."

Mr. Bickersteth's flock found a true pastor in him, one who cared for their souls, and who rejoiced to be of spiritual benefit to them. His friends and acquaintances felt the same. They all felt a hallowed atmosphere around the presence and conversation of that man of God. He was truly "enshrined in the affections of his brethren," as was said of him by the Rev. Dr. Tyng of New York, after a visit to England.

We have already referred to some of Mr. Bickersteth's literary productions. He continued to write and to publish until his dying day. Almost every new year, an earnest practical tract was issued from his pen, and circulated largely throughout the country. The "Watton Tracts," on various evangelical topics, were well known and highly prized. His "Christian Student" is an admirable compendium to put into the hands of a young man, and especially a youthful aspirant to the Christian ministry. The counsels given, the studies directed, and the large array of books classified, make the work of singular value. It presents a high spiritual standard before the inquiring student, and seeks to give an evangelical tone to his forming mind. The various productions of his pen, with the exception of ephemeral papers and sermons, have been collected into a uniform edition in sixteen volumes, all rich with gospel truth presented in a practical manner. By these, being dead, he yet speaketh.

His biography illustrates what can be done by an earnest, industrious minister, who made the most of his talents, his opportunities, and his time. Were the rapid

increase of non-academic clergy which now marks the English Church, and by which so many of the district incumbencies have been supplied, pervaded by men as studious, as well-equipped, as earnest, and as devoted, there would be no need to complain of the neglect of literature, or of an inefficient ministry. The times require men of sound judgment, well-informed, evangelical, and zealous ministers in all Christian Churches. And for moulding and directing such, the Life of Edward Bickersteth is one of the most instructive and impressive examples. Happy is the Church which is adorned with a clergy of such grace and usefulness. Happy the parish where such a burning and shining light sheds his influence. Happy is the minister whose piety is so serene, whose character is so godly, whose home is so Christian, and whose labours are so fruitful, as those of EDWARD BICKERSTETH.

Preaching, administering in every work
Of his sublime vocation, in the walk
Of worldly intercourse 'twixt man and man
..... he appears
A labourer, with moral glory girt,
With spiritual graces, like a glory crowned.

WORDSWORTH.





IX.

THE REV. DR. JOHN BROWN, OF EDINBURGH.

PASTOR AND PROFESSOR OF EXEGETICAL THEOLOGY.

ASAINTLY ancestry is the noblest pedigree, and the most valuable influence for good that can enhance a heritage. Just as the natural likeness of the departed is reproduced in successive generations, so is the spiritual. Grace, though not directly communicable from sire to son, has often found its channel in Christian nurture, and parental training has been amply rewarded in the blooming piety of a child. The godly can trace their earthly genealogy further back than the worldling. The seed of the righteous really possess the earth. They often also adorn the Church, and from age to age keep the memorial and illustrate the virtues of the honoured dead.

The family of John Brown, of Haddington, have done this in an eminent degree. They have kept alive the lamp of the sanctuary for several generations. They have been "burning and shining lights." The three John Browns who have brought the succession down to our own day, were holy and useful men in the Church. The first has a name familiar as a household word, by reason of his self-interpreting Bible and the religious books he wrote. The second was a man of less intellectual

calibre, but of devoted piety and considerable learning, who burned and shone as a minister and author in a rural parish in Scotland. The third passed away a few years ago, but his life has recently been given to the world. He was born in the parish of Whitburn, on July 12, 1784. He was early dedicated to the Lord by the faith and prayer of his godly parents, and seems to have been sanctified from infancy. Nature and grace developed together—one of the most beautiful features of home piety. All he saw in the lives and habits of his parents, all he learned from their instruction, presented religion in its loveliest and most impressive aspect. His opening faculties received it, and his forming character was moulded by it. When fourteen years of age, he took his place at the Lord's table as a confessed disciple, much to the joy of his father, and in answer to the prayers of his mother, who did not live to behold it.

Mr. Brown received a good education at home, and in neighbouring schools, so that he was able to enter the University of Edinburgh in his thirteenth year. He pursued the study of theology under the Rev. Dr. Lawson in Selkirk—the Christian Socrates, as he was called, —who presided over the Divinity Hall of the Secession Church, to which the Browns all belonged.* During this period he taught a school with much appreciation, and thus spared the small stipend of his father the expenses of his collegiate course. In the academical circle much interest was taken in him from his ancestral

* The Life of Dr. Lawson has just been published, though he has slept with his fathers for fifty years. The Rev. Dr. Macfarlane, now of London, has written it, and has sketched with great eloquence and ability the Life and Times of Dr. Lawson. His pictures of the Hall and the students at Selkirk preserve the memory of an interesting epoch in the Secession Church.

ties; and Dr. Lawson at one time recognised the young man's exercises to be "full of good Scripture matters as a leaf of his grandfather's Dictionary;" and at another feared lest "he came short, people would say how much better he would have turned out had he studied under his grandfather."

Well skilled in Puritan theology, and highly cultivated in modern literature, John Brown the third came forth from student life to the pulpit with most respectable attainments. He was fitted to carry forward the excellencies of the first of his name, with all the advantage of a higher culture and adaptation to his age. He received his licence to preach on the 12th January 1805, and after a very short probation was called both to Stirling and to Biggar. The competing calls came up to the Synod for decision, and Biggar was assigned to Mr. Brown.

In the town of Biggar, in the Upper Ward of Lanarkshire, he laboured for seventeen years, and was a faithful minister over an affectionate people. He was eminently a student of the Scriptures, and prepared his discourses with great care. He made his pulpit his "throne," as the saintly Herbert counsels his country Parson, and devoted his best powers to occupy it well. "He accustomed himself," says Dr. Cairns, "from the beginning to make everything as perfect as possible, and almost never rewrote his discourses before delivery. He never permitted himself to extemporize, even when addressing the most casual audience." His peculiar *forte* was exegesis, and he cultivated this in his usual studies, so as to lay the foundation for his future eminence in that department. In these days people did not weary, though their minis-

ters continued year after year upon the same book of Scripture. Indeed, preachers so often gave whole bodies of divinity upon one verse, that it was quite an event—occurring only once a quarter—to hear a new text. The following entry in Dr. Brown's journal will indicate his laborious and thorough work: "Began to lecture John's Gospel, June or July, 1807. Concluded it October 1813,—six years and three months. During the same time delivered a hundred and six lectures on the first forty-one chapters of Isaiah, making in all two hundred and twenty-seven lectures."

Though a close student, Mr. Brown did not neglect his flock. Pastoral visitation from house to house took up much of his time, as his people were scattered. District gatherings for catechizing were also regularly held. He thus "rightly divided the word of truth," and endeared himself to all his flock, who greatly increased under his care.

One of the interesting features of his early labours was the missionary spirit with which he sought to imbue his people. That period was the birth-day of modern missionary societies, and Mr. Brown entered so warmly into their evangelistic enterprises as to raise congregational collections to aid them. His zeal in this cause soon attracted public attention, and we find the Secession minister of Biggar preaching the annual sermon in one metropolis for the Edinburgh Missionary Society in 1816, and for the London Missionary Society in 1821, in imperial London.

In 1807 he entered into the marriage relation, and found a congenial partner. But in 1816 he was bereaved of his wife. He felt his loss deeply then, and throughout all the time he remained at Biggar.

“ My mother’s death,” says the gifted son, “ was the second epoch in my father’s life ; it marked a change at once and for life ; and for a man so self-reliant, so poised upon a centre of his own, it is wonderful the extent of change it made. He went home (from the grave), preached her funeral sermon, every one in the church in tears, himself outwardly unmoved. But from that time dates an entire, though always deepening, alteration in his manner of preaching, because an entire change in his way of dealing with God’s word. Not that his abiding religious views and convictions were then originated, or even altered. I doubt not that from a child he not only knew the Holy Scriptures, but was wise unto salvation ; but it strengthened and clarified, quickened and gave permanent direction to his sense of God as revealed in his word. He took, as it were, to subsoil ploughing ; he got a new and adamantine point to the instrument with which he bored, and with a fresh power ; with his whole might he sunk it right down into the living rock, like virgin gold. His entire nature had got a shock, and his blood was drawn inwards, his surface was chilled ; but fuel was heaped all the more on the inner fires, and his zeal, that *τι θερμον πραγμα*, burned with a new ardour. Indeed, had he not found an outlet for his pent-up energy, his brain must have given way, and his faculties have either consumed themselves in wild wasteful splendour and combustion, or dwindled into lethargy.* The manse becomes silent ; we lived, and slept, and played

* There is a story illustrative of this altered manner and matter of preaching. He had been preaching when very young at Galashiels, and one wife said to her “ neebor,” “ Jean, what think ye o’ the lad?” “ *It’s maist o’t tinsel wark*,” said Jean, neither relishing nor appreciating its fine sentiments and figures. After my mother’s death, he preached in the same place, and Jean, running to her friend, took the first word, “ *It’s a’ gowd noo*.”

under the shadow of that death; and we saw, or rather felt, that he was another father than before. What we lost, the congregation and the world gained. He gave himself wholly to his work. As you have yourself said, he changed his entire system and fashion of preaching. From being elegant, rhetorical, and ambitious, he became concentrated, urgent, moving (being himself moved), keen, searching, unswerving, authoritative to fierceness, full of the terrors of the Lord, if he could but persuade men. . . . From this time dates my father's possession and use of the German Exegetics. After my mother's death I slept with him. His bed was in his study, a small room, with a very small grate; and I remember well his getting these fat, shapeless, spongy German books, as if one would sink in them, and be bogged in their bibulous, unsized paper, and watching him as he impatiently cut them up, and dived into them in his rapid electric way, testing them, and dropping for my play such a lot of soft, large, curled bits from the paper cutter, leaving the edges all shaggy. He never came to bed when I was awake, which was not to be wondered at; but I can remember often awaking far on in the night or morning, and seeing that keen, beautiful, intense face bending over these Roseumüllers, and Ernestis, and Storrs, and Kuineols—the fire out, and the grey dawn peering through the window; and when he heard me move, he would speak to me in the foolish words of endearment my mother was wont to use, and take me, warm, as I was, into his cold bosom."

During the latter half of the seventeen years of his country pastorate, Mr. Brown appeared before the public on several occasions as an author. We shall refer to

their effect when we give a summary of his literary labours.

In the year 1822 he was translated to Edinburgh, to succeed the Rev. Dr. Hall in Rose Street Church. He was then in his thirty-eighth year, and in the full vigour of his manhood. His style of preaching attracted a large audience, and many not accustomed to attend Seceding meeting-houses became frequent hearers. His son thus describes the monthly lecture in Rose Street: "Exact to a minute, James Chalmers—the old soldier and beadle, slim, meek, but incorruptible by proffered half-crowns from ladies who thus tried to get in before the doors opened—appears, and all the people in that long pew rise up; and he, followed by the minister, erect and engrossed, walks in along the seat, and they struggle up to the pulpit. We all know what he is to speak of; he looks troubled even to distress;—it is in the matter of Uriah the Hittite. He gives out the opening verses of the 51st Psalm, and offering up a short and abrupt prayer, which every one takes to himself, announces his miserable and dreadful subject, *fencing* it, as it were, in a low, penetrating voice, daring any one of us to think an evil thought. There was little need at that time of the warning; he infused his own intense, pure spirit into us all.

"He then told the story without note or comment, only personating each actor in the tragedy with extraordinary effect; above all, the manly, loyal, simple-hearted soldier. I can recall the shudder of that multitude as of one man, when he read, 'And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle,

and retire ye from him, that he may be smitten and die.' And then, after a long and utter silence, his exclaiming, 'Is this the man according to God's own heart? Yes, it is; we must believe that both are true.' Then came Nathan. 'There were two men in one city; the one rich, the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb.' And all that exquisite, that divine fable, ending, like a thunder clap, with 'Thou art the man!' Then came the retribution, so awfully exact and thorough; the misery of the child's death; that brief tragedy of the brother and sister, more terrible than anything in *Æschylus*, or *Dante*, or in *Ford*; then the rebellion of Absalom, with its hideous dishonour and his death, and the king covering his face, and crying in a loud voice, 'O my son Absalom! O Absalom! my son! my son!' And David's psalm, 'Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.' Then closing with, 'Yes, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' 'Do not err, do not stray, do not transgress, my beloved brethren, for it is first earthly, then sensual, then devilish—he shut the book, and sent us all away terrified, shaken, and humbled, like himself.'

In the metropolis of his country he found a social fellowship of the most superior kind, and he was fitted to adorn the circles to which he had ready entrance. After seven years' ministry in Rose Street, he was called again to succeed Dr. Hall, in Broughton Place. In his new sphere a large tide of prosperity followed him. He soon gathered round him some twelve hundred communicants,

and a regular audience of sixteen hundred—as many as the church could hold. He continued his practice of giving an expository lecture in the morning, when all his exegetical ability came out. In the afternoon he preached a more didactic sermon; but his keen analysis was never lost, even amidst his glowing paragraphs and earnest appeals. Many ingenuous youth—not a few of them students—received life-long impressions from his able and faithful ministry. Dr. Brown ministered to this congregation until his death in 1858, though for sixteen years he had the assistance of a colleague of distinguished ability.

In 1834 he was appointed Professor of Exegetical Theology to the United Secession Church. He entered upon this work *con amore*, and for twenty-three years met with the candidates for the ministry. The sessions occupied only two months in each year, and stretched over four years. Much work was done, however, in the limited time. He inaugurated a new era in the Divinity Halls of Scotland. The critical study of the Sacred Word, for which the Presbyterian clergy of Scotland were once well equipped, had been much neglected. As a master of the art, he sought to create a taste for it, and to aid the rising ministry to cultivate it. The zeal with which he entered into his class duties infected his students, and he succeeded in gaining many to his favourite pursuit. He was to them all a father and a friend. He had an *apparatus criticus* quite equal to his office. The sacred languages and cognate dialects were sufficiently at his command. His library was full of editions and versions of the Scriptures, and treatises of commentators belonging to Patristic, Scholastic, Reformation, Puritan,

and modern ages. There was scarcely any writer on exegesis with which he was not familiar, and scarcely a text in the Bible on which he had not formed a critical judgment. The grand aim of his study, his ministry, and his professorship, was to ascertain the mind of God in his word. There could not be a nobler consecration of learning.

Though so studious and academic, he did not escape the controversies of his day, or pass unscathed amidst the strife. In the Apocrypha agitation he occupied a conspicuous place, and on the Voluntary question he held the utmost anti-State Church views, and suffered the spoiling of his goods in holding them. The most painful controversy in which he took a part was concerning the Atonement. This arose in 1841, in connection with Mr. Morison of Kilmarnock, whose views have obtained great notoriety. Considerable agitation prevailed in the Secession Church on the subject of the Extent of the Atonement; not so much with regard to the redemption of the elect, as with regard to the general reference to the world to whom the gospel is preached. Mr. Morison was condemned by the Synod, and soon adopted extreme Arminian, and even Pelagian views; but this did not extinguish the controversy. Dr. Brown was suspected of Arminian tendencies, and was publicly accused before the Synod. The libel was not proved, and the professor was acquitted of the charge of holding unsound doctrine. A minority, however, thought that some of his expressions were inconsistent with the received doctrines of the Church.

The ordeal through which Dr. Brown passed on this occasion was very trying, and he felt it deeply. Perhaps

some of his expressions—clear enough to his own mind to be far from Arminianism, but not so to others—had afforded grounds for suspicion ; but the subject was then thoroughly met, discussed, and exhausted. Dr. Cairns is of opinion that “the, general results of the controversy were in a high degree salutary. The gospel was not preached more freely in the pulpits of the Church, for that was not possible ; but relief was brought to many minds hampered and disturbed by the apparent inconsistency between a universal offer of salvation and a limited atonement on which to rest it; and an example was afforded of Christian large-heartedness and charity, in giving to the terms of ministerial communion the intended comprehension consistent with truth and sincerity.” There can be no doubt that the offer of salvation is universal. The atonement has also an infinite efficacy. There are sufficient warrants for a frank and honest proclamation of the gospel, and any one holding the Westminster Confession is as free thus to preach, as were the apostles themselves. No Arminian can preach a fuller or freer gospel than a Calvinist of the Westminster Creed.*

Dr. Brown began Christian authorship while residing at Biggar, and from time to time continued to send forth works of considerable ability. Up to the year 1848, as many as thirty-nine separate publications had flowed from his pen. Most of these, however, were sermons, pamphlets, and sketches, which were in their nature ephemeral. It was in the year just noted that his theological authorship began. From that period until his

* On this question our readers may consult with great profit Dr. Candlish's able volume on the Atonement, which is quite to our mind, and, so far as it goes, a most masterly discussion.

death he continued to issue those exegetical works which have made his name famous as a divine. The first was, "Expository Discourses on the First Epistle of Peter," in three volumes. During sixteen years he had been occupied with their delivery to his congregation; he had also read them to the students under his care. For fulness of exposition, nicety of critical analysis, evangelical unction, and practical application, they have not been surpassed. Akin to these was his next work, "The Discourses and Sayings of our Lord Jesus Christ," in three volumes. This study had been begun forty years before, and had occupied his mind throughout that lengthened period. In 1850 appeared, "An Exposition of our Lord's Intercessory Prayer," a work of great value. In 1851 he issued, "The Resurrection of Life," an exposition of 1 Cor. xv. In 1852, "The Sufferings and Glories of the Messiah" were discussed in a volume of expositions on Psalm xviii. and Isaiah liii. In 1853 he published a work on the Epistle to the Galatians, "the fruit of almost incredible labour, not less than a hundred and fourteen critical and hermeneutical treatises, according to his own statement, having been consulted by him in the course of his preparations." This was followed by a volume on the Epistle to the Romans, in 1857. Unpublished, but finished, there was in his desk an "Exposition of the Epistle to the Hebrews," which, by the editorial aid of his kinsman and successor, Dr. Smith of Biggar, has lately been given to the Church, through the press, in two handsome volumes. Besides these, he published several volumes of Discourses and Lectures, and edited a few reprints of valuable theological works.

It now came near his closing scene. He had already

buried a second wife, whom he had taken—much to his own comfort and that of his children—nineteen years after the death of his first. He had taken a part in important public matters—the union of two branches of the Secession in 1820, and the still greater union of the two branches of the Secession and Relief, constituting the United Presbyterian Church, in 1847. He had enjoyed a jubilee of his ministry in 1856, when the highest marks of esteem were given him by his people, his Church, and the Christian community generally. He had been honoured as a divine, having been made D.D. in 1830, and respected as a voluminous expositor of Holy Writ. He had passed about a thousand candidates for the ministry through his training, and had thus largely bequeathed his influence to succeeding time. Now, though continuing to love his work, and to labour at it, it became evident that the frame could not bear more tension or toil. His life, indeed, had been a long death. He slept little, ate little, walked little, but over-worked his mind, till the silver cord relaxed, and he was disabled.

In 1857 he became very weak. Early in 1858 he began to sink. The word of God, which he had so closely and fondly studied, was his joy and support in his declining days. His remarks were full of holy unction and ecstatic hope. “The sovereign love of God, the infinite atonement of the Redeemer, the omnipotent powers of the Divine Spirit—that is sufficient for any—it is sufficient for me”—was the utterance of his faith when about to die. In July of 1858 he sent a farewell letter to his flock. These words occur in it: “For my own part, looking onward to the judgment-seat, I must declare that I have no hope but in mere *mercy*—no

dependence but on the 'testimony of God.' 'Sovereign grace,' as Rutherford says, 'is the port that I *airt* at.' To his students he sent a copy of his grandfather's address with notes. He still loved the society of his books, and among the last he perused were "Owen's *Meditations on the Glory of Christ*."

He fell asleep in Jesus on the 13th October 1858. His funeral was attended by the magistrates of the city, the professors of the University, many ministers, students, and people, who all mourned as they realized the fact that a great man and a prince had fallen in Israel.

His early piety retained its beauty throughout the course of a long life. His was a career of unbroken Christian consistency. His memoir, says Dr. Cairns, exhibits a mind "of the Pauline type, with masculine intellect, ardent temperament, and unyielding will, brought under the decisive influence of the Cross, and expending all its energies in subduing other minds to the same obedience of faith. Its sets before us an independent inquirer of high and rare gifts, who, amidst the doubt and scepticism of an unsettled and shifting century, resigns his whole being to the empire of the word of God, employs his entire powers in its study and defence, and proclaims more and more earnestly to the last that he has chosen the good part, and that the great Bible doctrines of atonement and sovereign grace have been the solace of his life, and are his stay in death."

The Christian Church has reason to embalm the memory of this distinguished ornament of her ministry, and to be grateful to God for raising up one so eminently gifted by scholarship and grace for directing the studies of those who are called to expound the Holy Scriptures.

On this field the battle of the faith has now to be fought, and it eminently becomes all preachers and students to be well armed for the conflict. Throughout his long career, Dr. Brown had a pastoral charge, yet he found time for studies which have made him one of the most successful exegetes of the word. All he did was directed to the one aim of his life; and he grudged no labour, whether of linguistic or critical research, in order that he might fulfil that aim. Blended with this was the simplicity of a humble Christian, and the fidelity of a watchman on the tower of Zion.

Let the Church encourage scholarship in her clergy, and in the coming crisis it will be seen that those best prepared will be most influential in settling the convictions of inquiring minds, and in moulding the piety of the Church of the succeeding age. Let clergymen ponder these words from the "Parting Counsels" of Dr. Brown: "Ministers of Christ should be anointed with Peter's spirit: they should as a matter of duty, from an early period of their ministry, begin to lay up and finish with the utmost care what may be, when they have put off this tabernacle, a valuable and availing treasure to the congregation, to the Church, and to the world. This would have good influence on their own minds. It would add to the edification of their people even now, and the number of good books, by no means too great, would be increased. It goes to soften the pang of separation between a Christian pastor and his flock, when he knows that after his decease they will be able to remember the things which he has taught them; and when they know that even when dead he will continue to speak to them—the pages, as they peruse them, strangely calling

up the countenance and form hid in the grave, and echoing back a voice which they must hear no more for ever."

O happy hours of heavenward thought !
How richly crowned, how well improved !
In musing o'er the law he taught,
In waiting for the Lord he loved.

We must not mar with earthly praise,
What God's approving word hath sealed ;
Enough, if right our feeble lays
Take up the promise he revealed.

The child-like faith, that asks not sight,
Waits not for wonder or for sign—
Believes, because it loves, aright—
Shall see things greater, things divine.

Heaven to that gaze shall open wide,
And brightest angels to and fro,
On messages of love, shall glide
'Twixt God above and Christ below.

So still the guileless man is blest,
To him all crooked ways are straight—
Him on his way to endless rest,
Fresh, ever-growing strength await.

KASBLE.





X.

THE REV. THOMAS CHALMERS, D.D., LL.D.,

PREACHER, PHILOSOPHER, AND DIVINE.

N the year 1780, the third of the four Georges who reigned over Great Britain and Ireland had reached the twentieth year of his long monarchy. The nation was embroiled in troubles. A powerful opposition and a dissatisfied people made the administration difficult. A war with Hyder Ali and the Mahrattas in India; with America, then five years after her declaration of independence; and with France and Spain—joined soon after by Holland—made the Ministry drain the resources of the people. Fears of a French invasion, which have periodically aroused the British Lion, were operating upon the nation, and volunteers were combining *pro aris et focis* in a manner worthy of British courage. The East India Company forgot their quarrels with the Government, and provided three seventy-four gun ships, and money for the levying of six thousand men. The people who had been tired of the American war, now burned with desire to defeat the French.

In the same year the country was greatly excited by the attempt made in Parliament to remove some of the civil disabilities of the Roman Catholics. The cry of

"No Popery" was raised, and Lord George Gordon went to the House of Commons with a monster petition against the repeal of the penal statutes, and accompanied by a Protestant mob of fifty thousand persons, wearing blue cockades, and muttering threatenings against the Papists. Though the Legislature resisted the violence of the mob, various conflagrations of Roman Catholic chapels and other houses were caused, and the peace of the community threatened.

The Government stood the test of office with great success. The Armed Neutrality failed to crush the power of Great Britain. Gibraltar was preserved while the Spanish fleet was taken. Internal rioters were punished, and combinations of men prohibited so strictly as to endanger civil liberty. Parliamentary opposition, which had threatened the Ministry, was subdued by the firmness of the Government in menacing times.

While in England Parliament is the index of the nation, in Scotland it is the General Assembly of the Church. Political matters in the one are paralleled only by ecclesiastical matters in the other. In the year 1780 the Church of Scotland had one of its memorable epochs. Dr. Robertson, who was minister of Greyfriars' Church and Principal of the University of Edinburgh, signalized the year by his retirement from the leadership of the General Assembly. He had been the presiding genius of Moderatism for a lengthened period, and had done all he could to enforce the law of patronage, and to intrude ministers upon disaffected congregations. His violent course had caused the second secession from the Church, as his predecessors had in a similar manner occasioned the first. The Presbytery of Dunfermline declined to settle

a minister who was not acceptable to the parishioners, and one of them, the Rev. Thomas Gillespie of Carnock, was deposed from the holy ministry for his refusal. He was the father of the secession called the *Relief*. The same policy settled a minister at Nigg in Ross-shire in an empty church from which the indignant parishioners, who objected in vain to his settlement, had gone. The same policy commanded the Presbytery to settle a minister at St. Ninians, though the people for seven years continued to object, and refused to sign his call. The day of induction came, and the moderator, instead of putting to the presentee the usual questions, thus addressed him : "We are met here this day to admit you minister of St. Ninians. There has been a formidable opposition made against you by six hundred heads of families, sixty heritors, and all the elders of the parish except one. This opposition has continued for seven years by your own obstinacy; and if you should this day be admitted, you can have no pastoral relation to the souls of this parish; you will never be regarded as the shepherd to go before the sheep; they know you not, and they will never follow you. You will draw misery and contempt upon yourself,—you will be despised,—you will be hated,—you will be insulted and maltreated. One of the most eloquent and learned ministers of the Church told me lately that he would go twenty miles to see you deposed; and I do assure you that I and twenty thousand more friends to our Church would do the same. What happiness can you propose to yourself in this mad, this desperate attempt of yours, without the concurrence of the people, and without the least prospect of usefulness in this parish? Your admission into it can only be re-

garded as a sinecure, and you yourself as *stipend lifter* of St. Ninians, for you can have no further relation to this parish. Now, sir, I conjure you by the mercies of God, give up this presentation ; I conjure you, for the sake of the great number of souls of St. Ninians who are like sheep going astray without a shepherd to lead them, and who will never hear you, never submit to you, *give it up* ; I conjure you by that peace of mind which you would wish in a dying hour, and that awful and impartial account which in a little you must give to God, of your own soul and the souls of this parish, at the tribunal of the Lord Jesus Christ, *GIVE IT UP !*”—After the delivery of this unparalleled address in a Church Court, “there was silence—breathless, profound, awe-stricken silence for a space.” The heartless presentee then spoke : “I forgive you, sir, for what you have now said—may God forgive you ; proceed to obey your superiors.” The moderator, after a pause and without any of the usual forms, then said : “I, as moderator of the Presbytery of Stirling, admit you, Mr. David Thomson, to be minister of the parish of St. Ninians, in the true sense and spirit of the late sentence of the General Assembly ; and you are hereby admitted accordingly.”

The policy of Principal Robertson was tolerant of religious error, if intolerant of the rights of the Christian people. Accusations of heresy against ministers who preached Socinian doctrines were quashed, and charges of immorality were dismissed. Dr. Robertson, who had urged the deposition of the pious Gillespie, had the boldness to defend the conduct of the ministers who attended the theatre when Home’s tragedy of “Douglas” was performed ! Himself a man of high literary ability and fame, his associations were with Hume and Gibbon—the

sceptics of his age, without giving these men the remonstrance or argument which became a Christian divine.

This period received a most striking illustration in the autobiography of the Rev. Dr. Carlyle of Inveresk, recently given to the world. It was written by a thorough Moderate, and after he had reached seventy-eight years of age. He was one of the active ecclesiastical leaders of his day, and in close fellowship with Dr. Robertson and others. Dr. Carlyle, however, was disposed to go much further in open antagonism to evangelical religion than Robertson. He went to the theatre to hear Home's "Douglas," and wrote two ironical pamphlets in its defence. The General Assembly gave him a mild rebuke, and also published a declaratory Act forbidding the clergy to countenance the theatre; but he records that this was little observed. "In the year 1784, when the great actress, Mrs. Siddons, first appeared in Edinburgh, during the sittings of the General Assembly, that Court was obliged to fix all its important business for the alternate days when she did not act, as all the younger members, clergy as well as laity, took their stations in the theatre in those days by three in the afternoon!" This is the unblushing statement of a Doctor of Divinity made on the review of his life. But it is surpassed by the following notice of his ecclesiastical defence of the play-going clergy: "Of the many exertions which I and my friends have made for the credit and interest of the clergy of the Church of Scotland, there was none more *meritorious*, or of better effects, than this!" On the very brink of the grave, this is one of his chief consolations of a past public career. Can anything reveal a more humiliating position for a professing minister to

occupy? But it was of a piece with Carlyle's conduct. When in London, he frequented the theatre and opera, and was one of Mademoiselle Violetti's first patrons when she appeared as a dancer! The pleasures of the table were his highest joys, and it was generally over wine and supper at a tavern that he discussed clerical business with his friends. So keen was his relish for good wine, that he could remember the flavour of claret that he had tasted at certain places, forty years after the event! David Hume, a professed unbeliever, was one of his choicest friends; but he was penetrating enough to see the incongruity of Carlyle's principles with his profession. On one occasion, after the Doctor had been preaching for Home at Athelstaneford Church, Hume, who was then on a visit to Sir David Kinloch, and had gone to church, could take this liberty of speech with him at dinner: "What do you mean by treating John's congregation to-day with one of Cicero's Academics? I did not think that such heathen morality would have passed in East Lothian." Carlyle records this without a blush. This, then, was the extreme left of the clergy in the childhood of Dr. Chalmers. Carlyle died in 1808.

In the year 1780, while still in the vigour of his faculties, Dr. Robertson retired from the leadership of the Assembly. Moderatism, which he had fostered, was going further in latitudinarianism than he could allow. He was fretted with the urgency of his supporters to abolish subscription to the Standards. He warned Sir Henry Moncreiff, then a young aspirant to the ministry, against this as what he felt to be one of the dangers of the future in the Church of Scotland. The Moderatism which he supported spread widely among the clergy, and when in

1780 he laid aside the reins of government, there were not wanting others ready to carry out the same policy in government and in doctrine. The parishes were chiefly supplied by men who had no evangelical view of the gospel, who opposed Christian missions, who denounced associations for the diffusion of the gospel among the heathen as dangerous to the peace of the community, and who declared that to take collections in churches for such an object would "be a legal subject of penal prosecution." The Evangelical party was small, and though attempts were made to erect chapels of ease for the adequate provision of Christian instruction for the people, yet places of influence were chiefly opened to the followers of Robertson and Hill.

Such a period as this was not favourable to the evangelical training of an aspirant to the ministry. But there were other influences at work which helped to counteract the evil. The people were not so early made indifferent and lax as the clergy. They retained their fervent piety and orthodox faith, along with a sense of their Christian rights in the Church, long after their ministers had generally abandoned them. The people were loath to sacrifice sound doctrine to humanitarian culture, and Scottish independence to enforced patronage. At East Anstruther, in the county of Fife, a family lived who cherished these sacred privileges, and who adorned their lives with Christian virtues. John Chalmers, dyer, ship-owner, and general merchant at Anstruther, was blessed with a numerous family. On the 17th March 1780 a sixth child and fourth son was added. **THOMAS CHALMERS** was born. His youth fell upon the period described in the preceding sketch, and was power-

fully affected by its chief characteristics. But the time came when the doctrine and piety which marked his father became the profession and joy of the distinguished son. He was moulded in the matrix of a Moderate age; but he lived to effect the reproduction of another,—one of the most evangelical that ever marked the Church of Scotland. To form an acquaintance with his character and career, we need to know the age in which he grew up to manhood; and to understand the period of Scottish Church history in which his maturity and riper years were spent, we need familiarity with his personal history. The produce of the one, he most of all aided to form the other. Previous times explain the growing man; the advanced manhood explains the times in which he flourished. If the age acted upon his formative period, he re-acted on the formation of a succeeding age.

Thomas Chalmers was no precocious boy. He had a tyrannical nurse in his childhood, and the cruelty and deceitfulness which she showed filled his memory of early days with unhappy souvenirs. He had a tyrannical teacher for his first schoolmaster. The parish dominie had a passion for flogging which grew with his advancing years. When young Chalmers was his pupil the eyesight of the teacher had failed, and his passion, disappointed of its object by the quickness of the boys, afforded much amusement to the school. There was no effective teaching there. He at length got an assistant, as inefficient as himself, and as easy as he was harsh. Chalmers took full advantage of the ill-disciplined school, and seldom learned his lessons. Though there does not appear in his biography any foundation for what Mr. Smiles says, that along with the distinguished Dr. Cook

of St. Andrews he was dismissed as an incorrigible dunce, yet he was frequently confined in the coal-hole. He could learn when urged to do it. The fault of his neglect was the inefficiency of his teachers, not his want of ability. But precocious childhood is no prophecy of splendour. "Pietro da Cortona the painter was thought so stupid that he was nicknamed 'Ass's Head' when a boy; and Thomaso Guidi was generally known as 'Heavy Tom' (Massaccio Tomassiccio), though by diligence he afterwards raised himself to the highest eminence. Newton, when at school, stood at the bottom of the lowermost form but one. The boy above Newton having kicked him, the dunce showed his pluck by challenging him to a fight, and beat him. Then he set to work with a will, and determined also to vanquish his antagonist as a scholar, which he did, rising to the top of his class. Many of our greatest divines have been anything but precocious. Isaac Barrow, when a boy at the Charterhouse school, was notorious chiefly for his strong temper, pugnacious habits, and proverbial idleness as a scholar; and he caused such grief to his parents that his father used to say, that if it pleased God to take from him any of his children, he hoped it might be Isaac, the least promising of them all. Adam Clarke, when a boy, was proclaimed by his father to be 'a grievous dunce, though he could roll large stones about.' Dean Swift, one of the greatest writers of pure English, was 'plucked' at Dublin University, and only obtained his recommendation to Oxford 'speciali gratia.' . . . The brilliant Sheridan showed so little capacity, as a boy, that he was presented to his tutor by his mother with the complimentary accompaniment, that he was an incorrigible dunce.

Walter Scott was all but a dunce when a boy, always much readier for a 'bicker' than apt at his lessons. At the Edinburgh University, Professor Dalzell pronounced upon him the sentence that 'dunce he was, and dunce he would remain.' Chatterton was returned on his mother's hand as 'a fool, of whom nothing could be made.' Burns was a dull boy, good only at athletic exercises. Goldsmith spoke of himself as a plant that flowered late. Alfieri left college no wiser than he entered it, and did not begin the studies by which he distinguished himself until he had run half over Europe. Robert Clive was a dunce, if not a reprobate, when a youth ; but always full of energy, even in badness. His family, glad to get rid of him, shipped him off to Madras ; and he lived to lay the foundations of the British power in India. Napoleon and Wellington were both dull boys, not distinguishing themselves in any way at school. Of the former the Duchess d'Arbrantes says, 'He had good health, but was in other respects like other boys.' John Howard the philanthropist was another illustrious dunce, learning next to nothing during the seven years that he was at school."*

Chalmers, however, had energy of character and was full of play. If not at the head of his class in the school, he was foremost in the game. He learned to read, and to enjoy reading ; but knew little of orthography or grammar, little Latin and no Greek. Yet, before he had passed his twelfth year, he was enrolled as a student in the University of St. Andrews. John Campbell, afterwards Lord Chancellor of England, was his only younger contemporary. It was in his third session at college

* Smiles' *Self Help*, p. 305.

that the mind of Thomas Chalmers awoke to thought. He was then under Dr. James Brown, Assistant-Professor of Mathematics. To him he owed his studious enthusiasm, and through life retained the highest respect for him as a teacher and a friend. He said of him, "Of all the professors and instructors with whom I have ever had to do, he is one who most powerfully impressed me, and to the ascendancy of whose mind over me I owe more, in the formation of my tastes and habits, and in the guidance and government of my literary life, than to that of all the other academic men whose classes I ever attended."

How much depends upon a right teacher for the development of the powers of a youth! Chalmers became like another man. He was deeply interested in mathematical studies, and pursued them to their highest points, so as in after years to aspire to the chair of that science in the metropolitan University of his country.

In 1795 he entered the Divinity classes, for in early years he chose the ministry as his profession. He had little idea then, and for some years afterwards, what that profession required; but he sought the dignity by the usual academic route. He felt no attraction in theology, and did not profit greatly from his classes. But there were auxiliary means for improvement in the University which were of great service to him. There were very few written exercises required by professors; but debating societies were formed among the students, and mutual improvement demanded essays on subjects of debate. Mr. Chalmers was a member of a "Political Society." He also joined "the Theological Society" in 1795. The business was similar to what is followed by such societies now. An essay introduced the discussion, and then

incipient orators delivered their criticism and indulged in debate. Such a means as this has been of mightiest influence in developing the powers and cultivating the minds of the most distinguished men. A similar society in Edinburgh formed many of the forensic and pulpit orators of the age just gone by. So may it be said of a large array of men of culture and of eloquence. There is no school of greater influence; for the learners are moved by personal motives of a desire to improve, not by the authority of a master, or the stimulus of a degree. When rightly conducted and diligently used, a Young Men's Institute for mutual improvement becomes the scene of much intellectual action, and the birthplace of much elevated thought. The mutual influence of one upon another tends to form friendships, to reform faults, and to blend each other into a companionship that is stimulating, healthful, and defensive. To such an association Dr. Chalmers owed his oratory; and well would it be for those who would improve conversational power, and the faculty of public speaking, to graduate in a school so practical and so happy.

In May 1798 Chalmers felt he ought not to be entirely dependent upon his father, whose family had increased to fourteen. He therefore became a private tutor during the long vacation of his college. He did not find the situation agreeable, and quitted it in the end of the year. After spending a short time at the University, he applied for license to preach the gospel from the Presbytery of St. Andrews. He had attended all the classes required, but he was under the age enjoined by the Church. One of the ministers pleaded for him as "a lad of pregnant parts," and the Presbytery being satisfied,

licensed him as a probationer of the Church of Scotland on the 31st of July 1799.

His first sermon was not preached in Scotland, but in the town of Wigan in Lancashire, where a small Presbyterian congregation met. He officiated on the next Sabbath in Liverpool. He was by no means anxious to preach. He resided in Edinburgh, and attended some of the mathematical and philosophical classes for two sessions. He enjoyed this opportunity, and made considerable progress in his knowledge of mathematics, chemistry, and natural and moral philosophy. There was then a galaxy of great men in the University of Edinburgh. PLAYFAIR was in the chair of Mathematics, and was one of the most accomplished men of exact science then living. ROBISON was Professor of Natural Philosophy, and "was," said James Watt, "a man of the clearest head and the most science of anybody I have known." He was possessed of a mind capable of generalizing science, and was a popular lecturer and an able author. Dr. HOPE was the colleague and successor of Black in the chair of Chemistry—men who acquired a world-wide fame. DUGALD STEWART then filled the chair of Moral Philosophy, and his lectures, Sir James Mackintosh has said, "for a quarter of a century rendered it famous through every country where the light of reason was allowed to penetrate." It was no small privilege to enjoy the prelections of such distinguished men, and after his previous studies and preparation, Chalmers was capable of appreciating their highest excellence.

In the beginning of July 1801 Mr. Chalmers was engaged as assistant to the minister of Cavers, in Roxburghshire. He removed there in the end of the year,

and performed the usual Sabbath duty of preaching a sermon. He had no particular interest in this work. He was educated in an anti-evangelical age, and imbibed, much to his father's regret, the tendencies then characterizing the Church. He made theology a moral science, and his sermons moral discourses. His views were not toward the high duties of the ministry; but inclined to the pursuits of science and literature. His summit of ambition was a professorship of mathematics. While at Cavers the mathematical assistantship at St. Andrews became vacant. He resolved to apply for it, and succeeded. He had also the hope of getting a parish in Fifeshire, which was in the gift of the college. He received the presentation to the parish of Kilmany in November; but some time had to elapse before his ordination. He therefore entered upon the duties of his class. He was an enthusiastic teacher, and the study of mathematics—usually dry—became under him a most interesting pursuit. The students caught the infection of their master, and the class became celebrated in the University, much to the discomfort of others who were less enthusiastic in their efforts. He finished the session with satisfaction to himself and to his students, and he looked forward to much happiness in similar work in years to come.

Meanwhile his ordination was to take place in May. The short interval between the close of the session and that period he resolved to spend in Edinburgh in his scientific and literary pursuits. "His father," says Dr. Hanna, "disliked the proposition. He knew how engrossed his son had been throughout the winter with mathematics. He looked forward with anxiety to the commencement of his ministry. He feared that science

had the hold which he wished so much that the gospel of God's redeeming grace should have ; and thinking that the short season which now remained ere the sacred duties of an ambassador of Christ were entered on might be more fitly and profitably employed, he ventured to remonstrate with his son, suggesting that as they had seen so little of him during the winter, he might give this interval to Anstruther, where he could find seclusion and repose." This drew forth a spirited reply, in which he says, " I feel that the solitude of a few days would be to me a painful and unmeaning solemnity." He had not felt a sense of the grave responsibilities of a minister of Christ, and was about to assume the office without the great qualifications—Christian faith and experience.

The ordination took place on the 12th May 1803. The parish was small, and contained only about one hundred and fifty families. He expected to be able to keep his mathematical assistantship at St. Andrews ; but the aged professor who had employed him gave him to understand that he would not be required. This galled him to the quick,—touched him on the sorest point,—and roused his determination to open classes of mathematics in the city. This was told in the very face of the men who had presented him to his church. He carried out his purpose, and notwithstanding the opposition of professors, had a class. The occasion created quite an excitement in the quiet retirement of St. Andrews. It was increased by Mr. Chalmers announcing his intention of opening a class of chemistry. This was commenced in December. His lectures on this branch of science were carefully prepared. In their delivery he alluded to the rising science of geology, and at once took up the

prejudice existing against it in many quarters because of its alleged discrepancy with the Scriptures. He declared this to be a false alarm. " *The writings of Moses*," he said, " *do not fix the antiquity of the globe*. If they fix anything at all, it is only the antiquity of the species. It is not the interest of Christianity to repress liberty of discussion. It has nothing to fear from the attacks of infidelity. What Christianity has most to fear from is, from the encroachments of an insidious and undermining fanaticism ; from its false friends ; from those men who disgrace the cause by their bigotry or their enthusiasm ; from those who have brought religion into contempt by throwing over it the deformity of an illiberal and contracted superstition." His lectures soon overcame opposition, and drew forth the admiration of many. But some members of Presbytery were threatening proceedings against him for the neglect of his parish. He went out to Kilmany on the Saturdays, and returned on the Mondays. As yet he felt no qualms of conscience respecting pastoral duty. He was in an element of activity which he loved, and he had not realized the higher view of his sacred office.

During the ensuing winter he confined himself to the chemical lectures, which took him two days a-week away from his parish. After an ineffectual candidature for the professorship of Natural Philosophy in his *Alma Mater*, Mr. Chalmers presented his claims to the Town Council of Edinburgh as an aspirant to the chair of Mathematics in the Metropolitan University, then vacated by the translation of Mr. Playfair to succeed Dr. Robison. A cry arose against the clerical pretensions to mathematical science, which was fanned by a pamphlet from the pen of Professor Playfair, who insinuated the idea that the

prosecution of this science was incompatible with a clergyman's duties and habits. Mr. Chalmers with indignant eloquence repelled the insinuation in an anonymous pamphlet, which he afterwards regretted on account of its containing the following passage: "The author of this pamphlet can assert, from what to him is the highest of all authority, the authority of his own experience, that after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage."

The chair did not fall to the lot of the minister of Kilmany. He therefore commenced a course of lectures to his parishioners on chemistry. These he afterwards repeated at Cupar, the county town. The science was then young, and many of its experiments were astounding to the people. One of his parishioners said to another, "Our minister is naething short of a warlock; he was teaching the folk to clean claes, but (*i.e.*, without) soap." "I wish," said the other, "he wad teach me to mak parritch BUT meal."

In those days of revolution and war the minister was a volunteer, and held a double commission as chaplain and lieutenant. He always took a warm interest in public politics, and was ready to publish his views of taxation for the benefit of the Executive. Between such exercises and his parochial duties, along with usual scientific studies, Mr. Chalmers passed several years.

In 1808 Dr. (now Sir David) Brewster was collecting materials for his *Edinburgh Encyclopædia*, and requested the aid of Mr. Chalmers. This was a sphere of congenial work, and after considering what branch of mathematical

science he would treat, he requested that the article "Christianity" might be devolved upon him. This was a strange turn in his thoughts, but he had been just before at the death-bed of his sister. In the course of the year he was himself prostrated by a long and severe illness. "For four months he never left his room; for upwards of half a year he never entered his pulpit; it was more than a twelvemonth before all the duties of his parish were again regularly discharged by him." This illness was blessed of God to his spiritual awakening. It gave him a view of death, and brought the powers of the world to come upon his thoughts. He was also led to peruse Mr. Wilberforce's "Practical View of Christianity," which upset his views of doctrine respecting a sinner's acceptance with God. He had been striving to justify himself by obedience to the divine law, but he now learned that a gratuitous justification, through the merits of Christ, was sufficient for a sinner. He passed through the great change, and came forth from his sick-room to his pulpit a new man. Dr. Hanna draws a very interesting parallel between the spiritual struggle of Dr. Chalmers and that of Ignatius Loyola and Martin Luther. "Loyola's great effort was to tread the world beneath his feet, and to rise into a mystic region of rapt idealism, where high spiritual intercourse with the unseen world might be enjoyed. The main stress of his struggle was to mortify the desires of the flesh and of the mind, to spiritualize the carnal nature. Luther's great effort, prompted by an urgent sense of guilt, was to reconcile himself to an offended Deity; and the main stress of his struggle was to bring into a state of right adjustment his personal and immediate relationship with God. Dr.

Chalmers's great effort was to prepare for an eternity felt to be at hand, by discharging aright the duties of time ; and the main stress of his struggle was to bring his dispositions and conduct towards all around him up to the requirements of the divine law. Loyola busied himself mainly with his legal standing before the High Judge of all the earth, and was still trying over and over again the question of his acceptance or his condemnation before the bar of eternal justice. Dr. Chalmers busied himself mainly with the state of his affections and behaviour towards his fellow-men, with all of whom he tried to be on terms of perfect and cordial amity ere he passed into eternity. The devotional element predominated with the first, the legal with the second, the moral and social with the third. Out of his severe and prolonged struggle Loyola found his exit by casting himself into the bosom of his Church, and giving himself up to the devotions which she presented and the services which she demanded. Out of their struggle Luther and Dr. Chalmers alike found their exit by casting themselves into the bosom of their Saviour, and giving themselves up to all the duties of life, spiritual and social, as those who had been freely and fully reconciled unto God through Jesus Christ their Lord."

Great was the change to the spiritual experience of the minister of Kilmany. But as great was the change in his ministry. He now preached the gospel of Jesus Christ, not a cold morality. He unfolded the sinner's guilt, and announced the divine mercy in the Redeemer. He declared the free justification of the sinner by faith in Jesus Christ. As his own mind opened so his sermons brightened with redeeming love. Nor was it in

vain. Inquirers arose among his people, and the manse was visited by anxious souls. The questions they proposed were most momentous, and Mr. Chalmers replied to them with overflowing heart. He had just learned the answers. He was earnestly endeavouring to practise what God had taught him. Amidst old habits and mere literary pursuits his spiritual life was struggling to take its place. Christian duties and religious services were pressing through social customs and fear of men, in order that family worship might be observed, and that Christ might be confessed. He was therefore enabled to meet the eager inquiries of anxious souls, and to enter into their new views and feelings with sympathetic interest. In the letters which he addressed to James Anderson of Dundee, and in the biography of Alexander Paterson, there are striking evidences of his spiritual skill and tenderness in dealing with awakened and earnest souls. The word of God itself was studied with wondrous zest by the spiritually-enlightened mind of Mr. Chalmers. His attachment to it made his study seem quite different to those who had frequented it in former days. John Bonthron, his neighbour, had once taken the liberty to say, "I find you aye busy, sir, with one thing or another, but come when I may I never find you at your studies for the Sabbath." "Oh," said the minister, "an hour or two on the Saturday evening is quite enough for that." John soon marked the change, and with his easy familiarity, said, "I never come in now, sir, but I find you aye at your Bible." "All too little, John; all too little," was the reply.

The circulation of the Bible became an object to the minister who had learned to love it. He therefore gave the British and Foreign Bible Society his first public ad-

vocacy of any Christian enterprise. There was a Bible Association established at Kilmany, and subscriptions of a penny a-week begun. He recognised the power of littles then, as he did many years after when he initiated the Sustentation Fund. He felt that the poor as well as the rich had a right to take their part in the diffusion of the bread of God. He defended their cause in the first sermon that he preached on behalf of the association.

In his first house-keeping Mr. Chalmers had his sister Jane to reside with him. He was devotedly attached to her, but she was married in January 1812. He now took to himself a wife, with whom he lived in happiness for five-and-thirty years. His marriage took place in August of the same year. In his home there was the fire of domestic piety. Around the family altar they assembled twice a-day. Mr. Chalmers and his wife enjoyed a common faith and Christian love, and they lived together as "heirs of the grace of life."

Mr. Chalmers did not omit his studies though he had become evangelical. He was as fond of his scientific and his literary pursuits as ever, but he devoted himself to them with a holier zeal, and brought them all as an offering to the altar. He read largely and thought much on the subject of his projected article for Dr. Brewster's *Encyclopædia*. It was published in 1813, and met with such a reception as induced the proprietors to publish it in a separate form. The article had special reference to the evidences of Christianity, and met the attacks of Hume in a way they had never been met before. Mr. Chalmers believed that there was nothing contrary to, or inconsistent with the principles of science or philosophy in the Scriptures. He took Hume up on his own philoso-

phical principles, and by a fair logic argued for the acceptance of the evidences of miracles from the credible testimony by which they were authenticated.

The preaching of Mr. Chalmers now drew many more to Kilmany Church than his own parishioners. "The church," says Dr. Hanna, "became crowded. The feeling grew with the numbers who shared in it. The fame of those wonderful discourses which were now emanating from the burning lips of this new evangelist spread throughout the neighbourhood, till at last there was not an adjacent parish which did not send its weekly contribution to his ministry. Persons from extreme distances in the country found themselves side by side in the same crowded pew. Looking over the congregation, the inhabitant of Dundee could generally count a dozen or two of his fellow-townsmen around him, while ministers from Edinburgh or Glasgow were occasionally detected among the crowd." This led those in high places to think of his removal, and a vacancy occurring in the Tron Church of Glasgow, set an active party a-working to get the appointment for him. By energy and zeal the victory was won by the friends of evangelical principles in Glasgow. Much was done to counteract them. The old Moderates said that Chalmers was mad, and wished to get the presentation for one of their own protégés. But Chalmers was elected by a decided majority of the Town Council, who were the patrons. It was a great trial to the minister of Kilmany, but after careful and prayerful consideration, he decided to accept. Before he left his rural parish, the attendance became so great that he had to stand in one of the windows and preach to those inside the church and the crowd in the churchyard. In parting

with his people he published an address, which was remarkable for the testimony that it bore to the inefficiency of his moral teaching, and the efficacy of evangelical preaching. We extract the following passage:—

“ And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil-speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done and yet the soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved,—even by the free offer on the

one hand, and the believing acceptance on the other, of the gospel of salvation,—while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices,—even at this time I certainly did press the reformations of honour, and truth, and integrity among my people ; but I never once heard of any such reformations having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers;—in one word, it was not till the contemplations of my people were turned to those great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time the

ultimate object of my earlier ministrations. Ye servants whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what in the prevailing tone of moral relaxation is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."

'This was a most remarkable confession, and made a great sensation at the time of its publication. It was a noble testimony to the power of the gospel as the great reformer of mankind. It gave a loud and distinct proclamation of the morality of the gospel. Other schemes fail to produce morality. The cross of Christ is the divine remedy. Faith in a suffering Saviour is the reconciliation of the soul to God.

"Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is love of Thee.
As wise as Socrates, of such they were,
(Nor will they bate of that sublime renown,)
As wise as Socrates might justly stand
The definition of a modern fool.
A Christian is the highest style of man."

Mr. Chalmers commenced his ministry in Glasgow in July 1815 amidst a blaze of popularity, which not only his previous fame had won, but which had been enhanced by means of a sermon that he had preached a few months previous to his induction. He was introduced to his new charge by the Rev. Sir Henry Moncreiff, Bart., of Edinburgh. He was at once surrounded by a crowd of auditors, comprising very many of the rising men of the city. In the spring of the next year the University of Glasgow created him Doctor of Divinity. In May he attended the General Assembly in Edinburgh, when he made some of his most eloquent speeches. He also preached before the Lord High Commissioner. "At so early an hour as nine o'clock," says Dr. Hanna, "a crowd began to gather in front of the High Church, which, long ere the doors were opened, was manifestly greater than any church could contain, so that when entrance at length was given, in one tremendous rush, hazardous to all and hurtful to many, pews and passages were densely filled. It was with the greatest difficulty that the Commissioner, the Judges, and the Magistrates reached their allotted seats. Dr. Chalmers's text on this occasion was Ps. viii. 3, 4, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?' The sermon was a masterpiece of eloquence, and afterwards formed one of the remarkable series of Astronomical Discourses which produced such an impression in Glasgow, and which now remain a splendid specimen of pulpit oratory. It was the custom of the Glasgow clergy to preach alternately in one of the city churches on a

Thursday. Dr. Chalmers preached the discourse referred to on Thursday, 23d November 1815, and intimated that during the year ensuing he would pursue the subject, and discuss the argument, or rather the prejudice, against the Christian revelation, which grounds itself on the vastness and variety of those unnumbered worlds which lie scattered over the immeasurable fields of space. This discussion occupied all the Thursday services allotted to him during the year 1816. The spectacle which presented itself in the Trongate upon the day of delivery of each new astronomical discourse was a most singular one. Long ere the bell began to toll, a stream of people might be seen pouring through the passage which led to the Tron Church. Across the street, and immediately opposite to the passage, was the old reading-room, where all the Glasgow merchants met. So soon, however, as the gathering, thickening stream upon the opposite side of the street gave the accustomed warning, out flowed the occupants of the coffee-room; the pages of the *Herald* or the *Courier* were for a while forsaken, and during two of the best business hours of the day the old reading-room wore a strange aspect of desolation. The busiest merchants of the city were wont, indeed, upon these memorable days to leave their desks, and kind masters allowed their clerks and apprentices to follow their example. Out of the very heart of the great tumult an hour or two stood redeemed for the highest exercises of the spirit; and the low traffic of the earth forgotten, heaven and its high economy, and its human sympathies and eternal interests, engrossed the mind at least and the fancy of congregated thousands."

This was a most wonderful effect of pulpit eloquence.

In the early Church, and in an age of excitement, CHRYSOSTOM held his immense audiences at Antioch and at Constantinople spell-bound day by day as he poured forth his golden eloquence, and loud was the applause which greeted his words as the multitudes clapped their hands. In another age of excitement LUTHER had his frequent week-day audiences to listen to the lucid exposition and the fervent appeals of his musical voice; and CALVIN collected the Genevese in crowds to hear his clear statements of doctrine, and his practical exhortations to duty. WESLEY and WHITFIELD addressed vast assemblages of people as they cried aloud of sin and salvation, and were the means of arousing the careless to call for mercy and to embrace the Saviour. But CHALMERS reached as high a potency when he drew busy merchants from the Exchange in the very bustle of the day, and enchain'd their minds to eternal truth as he preached his surpassing sermons. It was a triumph as great as ever sacred oratory had won. It was gained over the most intelligent and worldly, and in a circle where religious excitement is rare. It won for the gospel and the Church many of the rising merchants of the city, who illustrated their future career by an exemplification of the large-hearted philanthropy which their great master taught them. Foremost in every good work, by personal service and liberal benefactions, many of the Glasgow merchants have shown how men can be "not slothful in business, fervent in spirit, serving the Lord."

"In January 1817," says Dr. Hanna, "this series of discourses was announced as ready for publication. It had generally been a matter of so much commercial risk to issue a volume of sermons from the press that recourse

had been often had in such cases to publication by subscription. Dr. Chalmers's publisher, Mr. Smith, had hinted that perhaps this method ought in this instance also to be tried. 'It is far more agreeable to my feelings,' Dr. Chalmers wrote him a few days before the day of publication, 'that the book should be introduced to the general market, and sell on the public estimation of it, than that the neighbourhood here should be plied in all the shops with subscription papers, and as much as possible wrung out of their partialities for the author.' Neither author nor publisher had at this time the least idea of the extraordinary success which was awaiting their forthcoming volume. It was published on the 28th of January 1817. In ten weeks six thousand copies had been disposed of, the demand showing no symptom of decline. Nine editions were called for within a year, and nearly twenty thousand copies were in circulation. Never previously nor ever since has any volume of sermons met with such immediate and general acceptance. The 'Tales of my Landlord' had a month's start in the date of publication, and even with such a competitor, it ran an almost equal race. Not a few curious observers were struck with the novel competition, and watched with lively curiosity how the great Scottish preacher and the great Scottish novelist kept for a whole year so nearly abreast of one another. It was, besides, the first volume of sermons which fairly broke the line which had separated too long the literary from the religious public. Its secondary merits won audience for it in quarters where evangelical Christianity was nauseated and despised."

The press gave as great a triumph to the author as the pulpit had gained for the preacher. All ranks and classes

perused the book with interest. Dr. Chalmers reached what he had years before longed that some Christian man might gain. He had secured the attention of the learned and refined, no less than of the common people, for the great truths which his masterly eloquence invested with fascinating interest. Wherever the English language is spoken and its literature perused, the "Astronomical Discourses" of Dr. Chalmers continue to get readers and admirers.

After so signal a triumph of a Scottish divine, London was eager to hear eloquence which surmounted provincial speech and gained the attention of the world. On the 13th May of the year which witnessed the publication of his volume Dr. Chalmers preached in Surrey Chapel, on behalf of the London Missionary Society. The service was to begin at eleven, but the chapel was filled to excess at seven o'clock in the morning. The sermon was worthy of the occasion and of the preacher. He preached in other churches while in London, and astonished the great men of the metropolis by his displays of sacred oratory. "All the world is wild about Dr. Chalmers," wrote Wilberforce, one of his greatest admirers. "The tartan beats us all," said Canning, one of the greatest of statesmen. Dr. Chalmers was at the pinnacle of pulpit fame when he thus commanded the interest of London. But it did not carry away the preacher. The applause did not move him from his purpose of working as a parish minister. He went back to Glasgow to engage in what many a fine orator would consider drudgery—to visit his large and populous parish from house to house. His oft-repeated maxim, "A house-going minister makes a church-going people," was founded on his own experience.

It was no easy task which he had undertaken. There were upwards of eleven thousand souls in the parish. But he was a resolute man. He passed a short time in each house; then collected the families together to be addressed. The sad necessities which were revealed by this visitation convinced him of the high importance of a regular parochial machinery for the right working of the city parish. There were only thirty-five hundred out of the eleven thousand that had seats in any church. He sought at once to organize the requisite agency. The young were his first care. He found that out of a population of eleven thousand, only one hundred children attended Sabbath schools. "Accordingly he devised the *local* Sabbath school system. In other words, instead of having schools for children coming from all parts of the city, and for those who had a previous will to attend on a particular teacher, he divided the parish into *forty* different sections, allotting thirty or forty houses to each section. He appointed local teachers for each section, and told each of them that his specific business was, instead of taking children from all parts of the city, and those who had a previous inclination to attend, that he should go forth within the limits of his district, and visit every family, telling them he had a Sabbath school in the neighbourhood, and requesting the parents to send their children to it." This was a most effective method, and so it proved.

He called public attention to the state of things in the city, in the splendid sermon which he preached on the death of the Princess Charlotte. He showed that, though the city had quadrupled its population in one hundred years, only two city churches had been added. He sug-

gested the division of parishes, and the establishment of a full ecclesiastical agency in each portion. The magistrates got a new church erected in the city, and invited Dr. Chalmers to occupy it for the purpose of trying his plans. There were ten thousand people in the new parish of St. John's. Out of two thousand one hundred and sixty-one families resident within its circle, as many as eight hundred and forty-five families had no seats in any place of worship. The district was poor. **Weavers**, labourers, factory workers composed it. Domestic servants were only **one** in thirty-three of the population. Such was the sphere of Dr. Chalmers's labours. He divided the parish into districts, into which he sent nearly one hundred Sabbath-school teachers. He got day schools erected, which in four years were educating seven hundred and ninety-three children of the parishioners. They were not charity schools. The parents paid for the education of their children. The fees were moderate, but the instruction superior. The people appreciated them, and soon filled them with their children. Dr. Chalmers had a staff of elders, and he revived the ancient order of deacons, giving to each a share of the general work among the people. He was anxious to provide for the poor without the cumbrous and expensive imposition of an enforced rate. From the collections at the church doors he raised £480 per annum, and by the gratuitous services of his office-bearers this sum was found far more than sufficient to provide for the pauperism of the parish. According to the assessment in the city St. John's parish cost £1400 a-year. But the poor were better cared for by the philanthropic scheme of Dr. Chalmers, and were elevated, not degraded, by the visitations of the benevolent

agents. Dr. Chalmers did not neglect their spiritual wants. He got an assistant, the Rev. Edward Irving, whose career in after years in London was so unparalleled in popularity, brilliancy, and power, and in a dark eclipse. Three public services were kept up in St. John's Church every Sabbath. Every family was visited by the ministers. Dr. Chalmers took two years to get through his portion. He took lodgings in a suitable place near his work, and for a time devoted four days a-week to visitation. "I last week," he wrote to his wife, "overtook between seven hundred and eight hundred people, and have great pleasure in the movement. This I am done with in the forenoon, and then dine either at the vestry or at a friend's house. In addition to this I have had an agency tea every night except yesternight; and in a few evenings more I expect to overtake the whole agency of my parish. At nine I go out to family worship in some house belonging to the district of my present residence, where I assemble the people of the *land* or close vicinity, and expect, ere I quit my present quarters, to overtake in this way the whole of that district." This was most efficient work and bore its blessed fruit. The people believed their minister was in earnest for their salvation, and they began to inquire for themselves.

During all this work Dr. Chalmers was busy with his pen, and published several works of interest. In 1819 he issued a volume of sermons which he had just preached to his congregation. In the same year he commenced a series of papers on the "Christian and Civic Economy of Large Towns." In 1820 he published his "Commercial Sermons," which applied the doctrines of grace to the business of life, in a way fitted to interest and influence

the minds of a mercantile community. The social aspect of the gospel was a favourite theme with Dr. Chalmers, and he embraced many opportunities to enforce it upon the attention of his hearers.

He had various public matters connected with the Church and country to occupy him during this season of parochial activity. And he was not awanting in time of need to counsel and to act. There were invitations addressed to him from other spheres, which he had to consider and reply to. He visited England for the purpose of making himself familiar with the working of the poor-law, and in order to introduce Mr. Irving to the Caledonian Church in London. He had to meet the very numerous visitors who thronged his house with letters of introduction, or on public business. Above all, he had domestic and personal religion to promote. These last duties he did not neglect. The record given of them in his Life, and the extracts given from his private diary, show sufficiently how careful he was to keep the family altar burning, and to maintain his own spiritual life. His greatness in the pulpit was balanced as it was sustained by his humility in the closet. In secret before God he prepared for public meetings with men.

In January 1823 Dr. Chalmers was elected to the Professorship of Moral Philosophy in St. Andrews. To the astonishment of his congregation, his Christian agency, and many in the land, he intimated his acceptance of the office. His health had suffered considerably by the hard work of Glasgow. He had a very high view of the importance of a professorship. He believed that a Christianized university imbued with an evangelical spirit could fill the land with useful and earnest labourers. In

1819 he had declared, in his "Christian and Civic Economy of Large Towns," his views upon the matter, as follows: "You know that a machine, in the hand of a single individual, can often do a hundred-fold more work than an individual can do by the direct application of his own hands. He who makes the machine, then, is more productively employed than he who, without it, engages immediately in the work. To produce a steam-engine which sets one hundred looms a-going is a far greater contribution to the good of the country than to work at a single loom. This principle, obvious enough in manufactures, is sadly overlooked in the business of human society. The man who spends so much time in the services of a philanthropic institution is not so productively employed as he who excites the principle which prompts those services in the breasts of a hundred men. He who does the work is not so productively employed as he who multiplies the doers. He who is a mere agent in the business of charity is not so efficient a contributor to the cause as he who rears a charitable agency. 'Put them,' says the apostle to one preacher, 'put them in mind to be ready unto all good works.' To another preacher he says, 'Meditate on thine own peculiar work; give thyself to it wholly.' But further, the elevated office of a Christian teacher is to catch men. There is, however, another still more elevated, and that, too, in regard of Christian productiveness—which is to be employed in teaching and in training the fishers of men. A professorship is a higher condition of usefulness than an ordinary parish. Some of you may think that this holds true only of a theological professorship; but this is your mistake. There are many univer-

sity subjects which, without being hurtfully transformed, admit of the very strongest impregnation of Christianity. This holds eminently and characteristically true of Natural Philosophy, where science and sacredness may be made to stand together in perpetual conjunction—where the demonstrations of the one may be employed to kindle and sustain the devotions of the other—where every new step in the march of investigation leads to a new evolution of the glories of the Divinity—and where the unequivocal testimonies which must ever fall from the abundance of a heart filled with the light of the gospel would not descend with less emphasis upon the hearers that it came associated with that light of philosophy which they now hold in too exclusive veneration. Were there at this moment fifty vacancies in the Church, and the same number of vacancies in our colleges, and fifty men to start into view, equally rich in their qualifications for the one department and the other, some of you would be for sending them to the pulpits—I would be for sending them to the Chairs. A Christianized university, in respect of its professorships, would be to me a mightier accession than a Christianized county, in respect of its parishes. And should there be a fountain out of which there emanated a thousand rills, it would be to the source that I should carry the salt of purification, and not to any of the streams which flow from it."

It was on his own clearly announced principle that Dr. Chalmers resolved to act, when the offer of the professorship was made to him. One of his Kilmany converts, then a ploughman at Dairsie Moor, said to him, as the Doctor paid him a visit on his way to St. Andrews, "I don't think that you should give up preaching for teaching."

"Let me ask you a question, Saunders," said the Doctor. "Does the man who salts a pig, or the man who makes the salt that will salt many pigs, do the greatest service?"

"The man who makes the salt, to be sure."

"Well, I've all this time been salting the pig, and now I'm going to make the salt."

"Then," said the ploughman, "the sooner you're in the salt-pans, sir, the better."

Thus Dr. Chalmers convinced many of his friends, and though they were hard to persuade, after years gave abundant testimony to the truth of his words. The farewell Sunday was on the 9th of November 1823. Long ere the hour of service, crowds assembled around St. John's. The congregation usually meeting there could scarcely get into the church. About three thousand people were packed into the edifice, and soldiers from the barracks set a barrier of bayonets against the admission of the multitudes outside. He bade the people farewell. His public ministry in Glasgow was over. But the fruits remained to bless the city in succeeding time. These fruits were of a varied kind. Dr. Hanna gives the following resumé of the labours of Dr. Chalmers in the city, "A few months after his settlement in Glasgow, Dr. Chalmers had wept over the grave of his beloved friend Thomas Smith, and a few weeks previous to his departure from Glasgow he stood by the death-bed of a converted weaver. He saw the first and last fruits of his Glasgow ministry seized by the hand of death, while ripening under the eye of the earthly husbandman, and laid up in the heavenly garner. But who could tell him of the numbers who, during the course of these eight years, and under that ministry, had been savingly impressed by

divine truth ? We know of the thoughtless young officer, who flaunting in idle vacancy through the city streets on a Sabbath forenoon, and attracted by the eager crowds which he saw pouring into the Tron Church, turned into that church as he would have done into a theatre, but found it to be indeed the house of God—to him the very gate to heaven. We know of the fashionable lady, full of taste and high refinement, but devoid of all earnest thought or care about her immortal soul, driving from her mansion in a neighbouring county to be regaled by the eloquence of the celebrated orator, but found of Him whom she sought not, and turned effectually unto God. We know of the busy bustling merchant, immersed in all the calculations of this world's traffic, lifted to the sublimer calculations of eternity, and from the very whirl of this world's most powerful engrossments won over to a life of faith and devoted philanthropy. We know of the aspiring student, sent by thoughtless parents to college to prepare for the Christian ministry—inflamed by literary ambition, but dead in heart to the love of Christ—awakened as from a trance, and, made to feel the true nature of that office into which he had been heedlessly rushing, ushered into it fired with the fresh fervour of the all-constraining love. Of these we cannot speak more particularly, nor can we offer any estimate of the number of those whose first religious impressions are traceable to the same earthly source, but we may be permitted to express the opinion, that with all the transient and tumultuous excitement of its mere pulpit oratory, there has rarely been a ministry of equal length as largely blessed of the Divine Spirit to the conversion of individual souls. The more general effects of that ministry, in its bearings upon

the religious condition of Glasgow and of Scotland, lie open enough to observation. When Dr. Chalmers came to Glasgow, by the great body of the upper classes of society evangelical doctrines were nauseated and despised: when he left it, even by those who did not bow to their influence, these doctrines were acknowledged to be indeed the very doctrines of the Bible. When Dr. Chalmers came to Glasgow, for nearly a century the Magistrates and Town Council had exercised the city patronage in a spirit determinately anti-evangelical: when he left it, so complete was the revolution which had been effected, that from that time forward none but evangelical clergymen were appointed by the city patrons. When Dr. Chalmers came to Glasgow, there and elsewhere over Scotland there were many most devoted clergymen of the Establishment who had given themselves up wholly to the ministry of the word and to prayer, but there was not one in whose faith and practice week-day ministrations had the place or power which he assigned to them: when he left it, he had exhibited such a model of fidelity, diligence, and activity in all departments of ministerial labour, as told finely upon the spirit and practice of the whole ministry in Scotland. When Dr. Chalmers came to Glasgow, unnoticed thousands of the city population were sinking into ignorance, infidelity, and vice, and his eye was the first in this country to foresee to what a fearful magnitude that evil, if suffered to grow on unchecked, would rise: when he left it, his ministry in that city remained behind him a permanent warning to a nation which has been but slow to learn that the greatest of all questions, both for statesmen and for churchmen, is the condition of those untaught and degraded thou-

sands who swarm now around the base of the social edifice, and whose brawny arms may yet grasp its pillars to shake or to destroy. When Dr. Chalmers came to Glasgow, in the literary circles of the Scottish metropolis a thinly disguised infidelity sat on the seats of greatest influence, and smiled or scoffed at a vital energetic faith in the great and distinctive truths of revelation, while widely over his native land the spirit of a frigid indifference to religion prevailed: when he left it, the current of public sentiment had begun to set in in the contrary direction, and although it took many years, and the labour of many other hands to carry that healthful change onward to maturity, yet I believe that it is not over-estimating it to say that it was mainly by Dr. Chalmers's ministry in Glasgow—by his efforts at this period in the pulpit and through the press—that the tide of national opinion and sentiment was turned."

These were marvellous works for one man to accomplish in so short a period, and they were worthy of a life-labour to effect. They made the ministry of Dr. Chalmers in Glasgow a model of evangelical efficiency and success.

Dr. Chalmers commenced his professorial duties in St. Andrews University in November 1823. His lectures were almost all prepared during the session of their delivery. The class-room was crowded, and many amateur students were enrolled. The brilliancy of the expositions of the science of morals transformed the repose of the college into the enthusiasm of the theatre. In the succeeding session more than double the number of students enrolled in the Moral Philosophy class that had been ever known in St. Andrews. The system which prevailed in former days, when students, attracted by

the fame of professors, migrated from one university to another, was resumed. During the five years of his academic prelections at St. Andrews, a noble band of young men gathered around him—young men of superior mental ability, who, fired with the enthusiasm which their preceptor kindled, became the burning and shining lights of their age and Church. Not a few of them became missionaries, who have occupied a conspicuous place in that Christian enterprise which has borne the gospel to the Hindus. Among these may be mentioned Dr. Duff and several of his colleagues at Calcutta, who have done so much for the youth of Bengal; Robert Nesbit at Bombay; and John Adams, of the London Missionary Society.

Dr. Chalmers did not confine his labours to the class-room. He initiated works of usefulness for the Christian employment of himself and earnest students. One of these was a Sabbath school composed of the most necessitous children of the neighbourhood in which he resided. He also conducted a Sabbath evening class for students of the University. It was a new thing for a Professor of Moral Philosophy to evince such an interest in evangelical religion, still more for such to be President of a Missionary Association; but in these walks of usefulness Dr. Chalmers accomplished much for the evangelization of the University. The fruit appeared in after days. The college, where few pious students had been found for many years, became a focus of evangelical life which sent its rays of Christian light and philanthropic zeal all over the world.

At the same time, the Professor was as devoted to the Church of his fathers as ever. He was elected to the

General Assembly, and figured, as before, the champion of ecclesiastical freedom and evangelistic enterprise. Never, perhaps, did his moral greatness rise to such a dignity as during one of these meetings of Assembly. There was, in 1825, a debate on Pluralities. One of the advocates of that system quoted from an anonymous pamphlet the opinion of one who was understood to be a high authority, "That after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage." Everybody knew that the author was Dr. Chalmers. After a short time for reflection, he arose and thus addressed the House: "Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening; and I instantly conceived that the reverend gentleman who did so had been working at the trade of a resurrectionist. Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman has brought it forward in the face of this House, I can assure him that I feel grateful to him from the bottom of my heart, for the opportunity he has now afforded me of making a public recantation of the sentiments it contains. I have read a tract entitled the 'Last Moments of the Earl of Rochester,' and I was powerfully struck in reading it with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would

do much evil ; but, sir, considering the conclusions that have been deduced from it by the reverend gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is there written. I now confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly.

“ The circumstances attending the publication of my pamphlet were shortly as follows :—As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair in the mathematical chair of the University of Edinburgh. During the discussion which took place relative to the person who might be appointed his successor, there appeared a letter from Professor Playfair to the Magistrates of Edinburgh on the subject, in which he stated it as his conviction, that no person could be found competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time, sir, more devoted to mathematics than to the literature of my profession ; and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas ! sir, so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that in the utterance of it I penned what was most outrageously wrong. Strangely blinded that I was ! What, sir, is the object of mathematical science ? Magnitude and the propor-

tions of magnitude. But *then*, sir, I had forgotten *two magnitudes*. I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!"

The General Assembly was deeply moved at this confession. "The power and pathos of the scene," says Dr. Hanna, "were overwhelming; and we shall search long in the lives of the most illustrious ere we find another instance in which the sentiment, the act, the utterance, each rose to the same level of sublimity, and stood so equally embodied in the one impressive spectacle."

In the end of 1827 Dr. Chalmers was unanimously elected to the Professorship of Divinity in Edinburgh. This was one of the most honourable though far from the most lucrative offices in the Church. He was not inaugurated to his duties there till November 1828. The attendance on his lectures was very large. At the close of the session, the amateur students presented an address to him, accompanied with a cheque for £202. In that chair he remained till the Disruption of the Church of Scotland in 1843, when he only left one class-room to occupy another, to be employed in his favourite pursuit. During these years a very large portion of the clergy of the Establishment were replenished, and very many of these sat at his feet and imbibed those principles which made the Professor illustrious. Students and even clergymen from other Churches, as well as many laymen, attended his lectures, which to the close of his career were always popular. He did not display scientific originality in his theological lectures. As in moral so in sacred science he followed the great expositors of the past. But he invested this subject—as, indeed, every

one which he touched—with a new and peculiar interest, and by the fervour of his own spirit and congenial intercourse with his students, he was the means of awakening a new spirit among the rising clergy of his country.

During the time he spent in this chair he devoted himself to the social, ecclesiastical, and spiritual reformations which he strongly felt were needed. He was a great lover of his ancestral Church, and of a National Establishment. His zeal for the latter led him to accept an invitation to deliver a series of lectures in London in "Defence of Religious Establishments." The first was delivered in the Hanover Square Rooms on the 25th April 1828. Princes, peers, bishops, members of Parliament, and persons of the highest class, were in the audience. "Nothing," says Dr. Begg, who was with him, "could exceed the enthusiasm which prevailed in London. The great city seemed stirred to its very depths. The Doctor sat when delivering his lectures behind a small table; the hall in front being densely crowded with one of the most brilliant audiences that ever assembled in Britain. It was supposed that at least five hundred of those present were peers and members of the House of Commons. Sir James Graham was a very constant attender. The sitting attitude of Dr. Chalmers seemed at first irreconcilable with much energy or effect. But such an anticipation was at once dispelled by the enthusiasm of the speaker, responded to, if possible, by the still more intense enthusiasm of the audience; and, occasionally, the effect was even greatly increased, by the eloquent man springing unconsciously to his feet, and delivering with overwhelming power the more magnificent passages—a movement which, on one occasion at least,

was imitated by the entire audience, when the words 'the king cannot—the king dare not,' were uttered in accents of prophetic vehemence that must still ring in the ears of all who heard them, and were responded to by a whirlwind of enthusiasm, which was probably never exceeded in the history of eloquence."

The excitement of the delivery was continued in the publication. Though the papers of the day reported them very fully and spread them all over the country, yet the authentic report circulated eight thousand copies in one year. Dr. Chalmers did not subordinate the Church to the State while he advocated the principle of a Church Establishment. He regarded it as the duty of the State to support religion ; but he did not believe the jurisdiction of the Church to come from the State. His idea of an Establishment was an organized provision for the support of the ministry without any authority over the Church. The only communicating he desired the Church to have with the State was the fact of being maintained by it. The Church had to do with ecclesiastical matters, and in these it must be supreme. "It should never be forgotten," he said, "that in things ecclesiastical, the highest power of our Church is amenable to no higher power on earth for its decision. It can exclude, it can deprive, it can depose at pleasure. External force might make an obnoxious individual the holder of a benefice, but there is no external force in these realms that could make him a minister of the Church of Scotland. There is not one thing which the State can do to our independent and indestructible Church but strip her of her temporalities. *Nec tamen consumebatur*, she would remain a Church notwithstanding

—as strong as ever in the props of her own moral and inherent greatness ; and though shrivelled in all her dimensions by the moral injury inflicted on many thousands of families, she would be at least as strong as ever in the reverence of her country's population. She was as much a Church in her days of suffering as in her days of outward security and triumph ; when a wandering outcast, with nought but the mountain breezes to play around her, and nought but the caves of earth to shelter her, as now, when admitted to the bowers of an Establishment. The magistrate might withdraw his protection, and she cease to be an Establishment any longer ; but in all the high matters of sacred and spiritual jurisdiction, she would be the same as before. With or without an Establishment, she, in these, is the unfettered mistress of her doings. The king, by himself or by his representative, might be the spectator of our proceedings ; but what Lord Chatham said of the poor man's house is true in all its parts of the Church to which I have the honour to belong :—‘ In England every man's house is his castle : not that it is surrounded with walls and battlements ; it may be a straw-built shed ; every wind of heaven may whistle round it ; every element of heaven may enter it ; but the king cannot—the king dare not.’

These were Dr. Chalmers's principles with reference to the Church of Scotland, and for the maintenance of them he was willing to resign his connection with the State. He never changed his views on the question of an Established Church, any more than on the question of spiritual independence. What he believed and expounded in London in 1838, he believed and expounded in 1843.

The Church of Scotland, at the time these lectures were delivered in London, was passing through her "Ten Years' Conflict." In 1832, when he filled the high office of Moderator of the General Assembly, overtures from Synods and Presbyteries prayed for the devising of means to prevent unacceptable presentees from being settled as ministers over reclaiming congregations. Patronage was never agreeable to the people of Scotland, and by the Revolution Settlement, in 1690, it had been abolished. The preservation of the Church without alteration was secured by the Treaty of Union. But in 1711 Bolingbroke carried an Act hastily through the Imperial Legislature establishing patronage in the Church of Scotland. The Church disapproved of this Bill and protested against it. Many years elapsed ere any patron exercised his legal right; but during the declining period already referred to it crept in, and the leaders of the Church did their utmost to force it upon the people. The call of the people was practically set aside, and ministers were settled who were unacceptable to their parishioners. This caused secessions from the Church, and blighted the spiritual life of many. But as religion began to revive under an evangelical ministry, the need of a lawful call from the people was strongly felt. Hence arose the overtures of 1832. They were strongly opposed by the Moderate party, who were able to outvote the Evangelical section in the General Assembly. In 1833 Dr. Chalmers was able to take an active part in the debates, which his office in the preceding year prevented him from doing; but the motion to limit patronage was lost. In 1834 he was not a member of Assembly; but Lord Moncreiff, one of the Judges, as an elder re-

introduced the Veto law, and carried it by a majority of forty-six. This Veto law was as follows:—"The General Assembly declare, that it is a fundamental law of the Church, that no pastor shall be intruded into any congregation contrary to the will of the people: and in order that the principle may be carried into full effect, the General Assembly, with the consent of a majority of the Presbyteries of this Church, do declare, enact, and ordain, that it shall be an instruction to Presbyteries, that if, at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the Church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the Presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the Presbytery shall proceed with the settlement according to the rules of the Church. And further declare, that no person shall be held to be entitled to disapprove as aforesaid who shall refuse, if required, solemnly to declare in presence of the Presbytery, that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation." This Act did not abolish patronage, which had been imposed by the State; but it modified its exercise. Lord Brougham, then Lord Chancellor, eulogized it in the House of Lords two months afterwards with these words:—"The late proceedings in the General Assembly (namely, in passing

the Veto law), have done more to facilitate the adoption of measures which shall set that important question (of patronage) at rest, upon a footing advantageous to the community, and that shall be safe and beneficial to the Establishment, and in every respect desirable, than any other course that could have been taken ; for it would have been premature if the Legislature had adopted any measure without the acquiescence of that important body, as no good could have resulted from it. I am glad that the wisdom of the General Assembly has been devoted to this subject, and that the result of its deliberations has been these important resolutions (namely, the Veto Act), which were passed at the last meeting."

The effect of this Act and of Evangelical ascendancy was soon felt over the country. A new impulse was given to Missions and Education and Church Extension. The eldership was reformed, and correspondence with other Churches was opened. Dr. Chalmers was specially interested in Church Extension, and planned a scheme for erecting two hundred additional churches to have parishes *quoad sacra* attached to them. In 1838 he was enabled to report to the General Assembly that in four years two hundred churches had been added to the Establishment, for which above £200,000 had been subscribed. The ministers of these and other non-parochial churches were declared entitled to equal rights and privileges with beneficed ministers. Great efforts were made to overtake the non-church-going portion of the people, and to provide accommodation and pastoral oversight for them. These efforts were crowned with success, and did much to make up the neglect of a hundred years. But the Church was to pass through

conflict. Cases arose where unacceptable and vetoed presentees applied to the Civil Court against the decision of the Presbyteries who refused to ordain and settle them. Great agitation accompanied this litigation. The Auchterarder, Lethendy, and Marnoch cases became notorious. The Court of Session, the highest civil tribunal in Scotland, decided that the Church had interfered with civil property by her decree against the settlement of a presentee over a reclaiming congregation. The House of Lords also decided against the Church. The case of the right of the General Assembly to erect a parish *quoad sacra* was also litigated and decided against the Church. Throughout the ten years of this exciting controversy Dr. Chalmers stood fast by his professed principles. He was supported by a very able and eloquent band of clergy and elders. There was also an able and active opposition both of ministers and elders, who approved of the appeal to the Civil Power. It was at length found that the Government disapproved of the conduct of the General Assembly, and approved of the decrees of the Civil Tribunals commanding the Church Courts to ordain unacceptable presentees, and to admit as members of its Supreme Spiritual Court men whom it had solemnly deposed. Matters were approaching a crisis. The Church in 1842, by a great majority, passed a resolution that patronage ought to be abolished, and adopted a Claim of Rights from the Government. Various abortive schemes were propounded in order to reconcile parties; but the Government would not yield. Dr. Chalmers and those who thought with him assembled in Convocation at Edinburgh in November 1842 to consider what should be done. About four hundred and fifty ministers were

present. Upwards of three hundred and thirty agreed to resolutions to resign their livings and sever the connection between Church and State, rather than suffer the independence of the Church to be infringed. The Legislature rejected the Claim of Rights. Dr. Chalmers, in looking forward to the Disruption of the Church, prepared a plan for the voluntary support of the ministry by the liberality of the Christian people. This was called a Sustentation Fund; towards which, by means of a penny a week and upwards, sums might be contributed by each congregation, and an equal dividend be given out of it to each minister. This would be a *quasi* endowment, and secure a certain minimum to each country minister. Congregations in towns and cities might supplement the stipends of their ministers by local subscriptions. Great preparations were made during the winter and spring. When the day of meeting of the General Assembly arrived, on the 18th of May 1843, public anxiety was intense. Will so many clergymen voluntarily surrender their life-income and comfortable manses and parish churches, and go forth upon the charities of the people? The Assembly met, and in presence of the Marquis of Bute, Her Majesty's Commissioner, was solemnly constituted. Then the Rev. Dr. Welsh, Professor of Church History in the University of Edinburgh, Moderator of the previous Assembly, rose and read a Protest against proceeding further while the rights of the Church had been infringed. He then bowed to the Commissioner and proceeded to the door. Dr. Chalmers rose and followed. So did many more of the most illustrious, eloquent, and active ministers and elders. Nearly five hundred ministers that day left the Establishment, and moved in pro-

cession to a large hall prepared for their reception. The expectant multitude raised a loud cheer as the self-sacrificing witnesses passed ; and Lord Jeffrey, when he heard it, exclaimed, "I'm proud of my country ! there is not another country upon earth where such a deed could have been done."

The General Assembly of the Free Church of Scotland was constituted by Dr. Welsh, after which he proposed that Dr. Chalmers should take the Moderator's chair. Upwards of three thousand people were present and showed their sympathy with their ministers. One of the earliest acts of the Free Assembly was to sign an Act of Separation and Deed of Demission, by which they surrendered their stipends and parishes. It was a deed equal to £100,000 a year. Most of them had wives and families to whom the manse was dear as a home. But they had counted the cost and laid their offering on the altar of a good conscience. So had the people. Already six hundred and eighty-seven associations had been formed and had subscribed a sum equal to £74,000 a year. Of this, £17,000 had been already transmitted to the treasurer of the Sustentation Fund in Edinburgh. A Fund for Church Building had been created, and of this £104,776 were available. The Assembly directed its earnest efforts to provide a supply of religious ordinances for the people, and separated for their more painful ordeal of leaving their manses to go they knew not whither. These were experiences of keen suffering to many who could not obtain suitable lodging within their parishes. "One venerable minister had to send his wife and children away to a distance of seventy miles—not a house or hut nearer being open for their accommodation

—and he had himself to take a room in the only inn which the district supplied. Another was asked by his widowed daughter to share a cottage, within his parish, in which she lived; but the noble proprietor interfered. She was warned that if she harboured her own parent in her house she would forfeit her right to her dwelling, as it was not desired that any house on this estate should be ‘a lodging-place for dissenters.’ A third, driven from one of the loveliest homes, compelled to study in a wretched garret, and to sleep often with nothing between him and the open heavens but the cold slate covered with hoar-frost—his very breath frozen upon the bed-clothes—sunk into the grave. From the manse of Tongue the patriarchal clergyman and his son, who was his assistant and successor, separating themselves from their families, retired to a very humble abode. The exposure and privation were too much for them; they both caught fever, and both died.” “I shall never forget, to my dying day,” said Dr. Guthrie, “the scene which I witnessed at the manse of Tongue, or rather—I forget myself—in a mean, at least humble cottage, to which that father and son had retired,—parting with their family rather than part with their flock. I was never so unmanned by any sight I ever saw—if I may call it being unmanned, for I am not ashamed of being affected by such a sight. I shall not venture to describe what I saw. I shall only say, in the words of Scripture, ‘They were lovely and pleasant in their lives, and in their death they were not divided.’ I rise to bear my humble testimony to the worth of these men,—I should rather say, the worth of these martyrs for those great principles for which we abandoned our earthly all. They lay on their dying

beds in peace. Never shall I forget the sight of that venerable old man—a man who would have adorned any Church—who would have adorned any society; never shall I forget seeing him in his mean cottage—nature exhausted—buried in the sleep which he had not tasted during the live-long night, his venerable locks streaming over the chair where he was sitting asleep. I went up to him and intended to awaken him, but I thought it cruelty to do so. I passed by him again and again in the room, and still he slept on; and after seeing his son lying, in an adjoining closet, on a fever-bed—a son that had never closed his eyes all the night long either, for his father's groans were like daggers to his heart—I left the house; and the last words I heard that son say on the earth were: 'Mr. Guthrie, this is hard enough; but I thank God I don't lie here a renegade. My father's conscience and mine are at peace.' Yes, they are both at peace now. They have both gone to the place where the 'wicked cease from troubling, and where the weary are at rest.'

The people had also their sufferings. They left the time-honoured churches in which they had worshipped, and assembled in the open field or on the sea shore, where no building could be got, and even upon the public highway when denied a field for their assembly. Sometimes, as we have witnessed it, the holy communion was celebrated in the open air. The circumstances of that Exodus of the Church of Scotland recalled the history of the olden struggles, and ministers and people seemed to feel the inspiring influence of the Church's history. Spiritual blessing soothed their earthly sorrows, and God gave power with a preached gospel over the length and breadth of the land.

During this period of upbuilding Dr. Chalmers with his hoary locks was, like the moulten eagle, renewing his youthful zeal and activity. He preached, lectured, wrote, and counselled. As the winter advanced, and temporary college premises were provided, he commenced his theological lectures to a large and noble band of students—young men whose hearts the Lord had touched. The liberality of twenty individuals provided £20,000 for the College, and other sums for aiding deserving young men. There was no lack of students, and the course of study was made more thorough than ever it had been in the old University. The enthusiasm produced by Dr. Chalmers's lectures was as great as it had been in former days; and the frequent expression of what he called "pedestrian approbation," showed how heartily his pupils responded to his eloquent discourses.

When he had aided so greatly in arranging the economics and the education of the Free Church of Scotland, Dr. Chalmers devoted the leisure hours of his later years to a territorial mission in one of the worst and most degraded portions of the city of Edinburgh—the West Port, where Burk and Hare had wrought their deeds of cruelty, and murder, and sacrilege. He visited every family, organized visitors, schools, and a Sabbath service. He found four hundred and eleven families, of whom only forty-five were attached to a church. About fifteen hundred people were living within the sound of the Sabbath bell, yet never joining in the worship of God. About three hundred children were growing up without education. Drunkenness, squalid poverty, immorality, and crime were huddled together. The locality was divided into twenty districts and regularly visited. The

people were invited to church, and asked to send their children to school. Divine service was held in an old tan loft, where, on the 22nd December 1844, Dr. Chalmers preached for the first time. In 1847 a church was opened by him. Three-fourths of the sittings were taken by the people of the district, of whom a hundred were communicants. We had the pleasure of hearing Dr. Chalmers preach at the opening of this church. He exhibited much fervour and made a full and free offer of the gospel of salvation to perishing men. That sphere was early placed under the Rev. W. Tasker, whom God has greatly blessed for the good of the people. His church is well attended, and there is scarcely a single child of any family resident in the West Port which is not at school. The congregation is self-supporting and contributes both money and men to the work of the Lord.

During this year, 1846-47, the writer was a student under Dr. Chalmers. He manifested all his wonted life and zeal; and entered with eagerness into new studies. When Morell's "History of Speculative Philosophy" appeared, he at once announced a short course of lectures on the subject, deeming it of importance that the rising ministry should be well-equipped for meeting the new phases of thought. "All might not feel interest in such speculations," he said, "but he would feel satisfied if only four among them made this a special study, and came forth with full information and well-trained ability and the confidence of their fellows to stand for the truth."

We were anticipating the pleasure of another winter with the venerable Professor; but ere the next session

arrived the father of the Free Church had gone to expatriate on the end of all theology in the Celestial Hall. After the end of the session in March, he was summoned to give evidence before a Committee of the House of Commons on Sites for Churches. Several proprietors had, during these four years, persisted in refusing sites for Free Church congregations. Dr. Chalmers went to London to answer the questions of the committee, and gave a most valuable exposition of the principle and policy of the Free Church. He received much attention from persons of rank and literature, and enjoyed a meeting with many old friends. Afterwards he went to pay a visit to his sister and her family in Gloucestershire. He returned to Edinburgh on Friday the 25th of May, while the General Assembly was sitting. On the following Monday he was to give in his report on the College. He was in his usual health, and attended church at Morningside on Sabbath. He retired early, as he wished to be early at his work on the 31st. "Next morning," says Dr. Hanna, "before eight o'clock, Professor Macdougall, who lived in the house adjoining, sent to inquire about a packet of papers which he had expected to receive at an earlier hour. The housekeeper, who had been long in the family, knocked at the door of Dr. Chalmers's room, but received no answer. Concluding that he was asleep, and unwilling to disturb him, she waited till another party called with a second message; she then entered the room—it was darkness; she spoke, but there was no response. At last she threw open the window-shutters, and drew aside the curtains of the bed. He sat there half erect, his head reclining gently on the pillow; the expression of his countenance that of fixed

and majestic repose. She took his hand—she touched his brow; he had been dead for hours: very shortly after that parting salute to his family he had entered the eternal world. It must have been wholly without pain or conflict. The expression of the face undisturbed by a single trace of suffering, the position of the body so easy that the least struggle would have disturbed it, the very posture of arms and hands and fingers known to his family as that into which they fell naturally in the moments of entire repose,—conspired to show that, saved all strife with the last enemy, his spirit had passed to its place of blessedness and glory in the heavens."

" Servant of God, well done!
Rest from thy loved employ:
The battle o'er, the victory won,
Enter thy Master's joy.

The cry at midnight came,—
He started up to hear;
A mortal arrow pierced his frame,—
He fell, but felt no fear.

His spirit with a bound
Left its encumb'ring clay;
His tent at sunrise on the ground
A darken'd ruin lay."

Great was the shock to the General Assembly, the Church, the students, and the country, when the tidings spread that Dr. Chalmers was no more. A master in Israel had fallen. Well might the Church take up the cry of the prophet, and say, "Howl, fir-tree; for the cedar is fallen." The Church, the College, the City, bore him to an honourable burial. "Dust to dust," said Hugh Miller the day afterward, "the grave now holds all that was mortal of Thomas Chalmers. Never before did we witness such a funeral; nay, never before, in at least

the memory of man, did Scotland witness such a funeral. Greatness of the mere extrinsic type can always command a showy pageant ; but mere extrinsic greatness never yet succeeded in purchasing the tears of a people ; and the spectacle of yesterday—in which the trappings of grief were not as idle signs, but as the representatives of a real sorrow, were borne by well-nigh half the population of the metropolis, and blackened the public ways for furlong after furlong, and mile after mile—was such as Scotland has rarely witnessed, and which mere rank or wealth, when at the highest or the fullest, were never yet able to buy. It was a solemn tribute, spontaneously paid to departed greatness and goodness by the public mind. . . . There was a moral sublimity in the spectacle. It spoke more emphatically than by words, of the dignity of intrinsic excellence, and of the height to which a true man may attain. It was the dust of a Presbyterian minister which the coffin contained ; and yet they were burying him amid the tears of a nation and with more than kingly honours."

Dr. Chalmers was one of those heroic men who give a character to history, and who mould a people. He was one of those whose life is an example and a study. His memory is undying, and his influence perpetual.

His *piety* was as humble as his mind was great. His faith was as simple as his intellect was self-reliant. He bowed to the authority of Revelation with the same docility as to the disclosures of Science. But there was a deeper reverence for the discoveries of grace than for those of nature, as the one had the magnitude of eternity, while the other was concerned with time. He received the gospel with child-like confidence, and rested all his

hopes for eternity on the perfect atonement and mediation of the Lord Jesus Christ. He practised the gospel with all the earnestness and fidelity of a servant pledged to his Master. His Christian life was a service of love, as was also his work in the Church. His own experience declares the necessity of something more than science, and philosophy, and morality, and public usefulness, to place the soul right with God and on the right course for the highest usefulness among men. The necessity of conversion never received a stronger demonstration than in the spiritual experience of Dr. Chalmers. The fact of conversion was never more strikingly evidenced than in the change on Thomas Chalmers. Young men, learn this great lesson of a life, and seek the parallel experience. Conversion is as necessary for you as for the minister at Kilmany. Not all your accomplishments, acquirements, philosophy, wealth, morals, can secure your acceptance with God. You are sinners, and need pardon. You can be justified only by the grace of God through faith in the redemption wrought out by Christ. Conversion will work as blessed a change in you as in Thomas Chalmers. It brings you into a new world, inspires you with new motives, fills you with purer affections, and nerves you to a nobler aim. Your life can be happy and useful only as it is Christian. Your hopes for eternity are clear and just when resting on Christ.

Dr. Chalmers's course was a noble example. He had the highest pleasure in it. He won the highest fame. He had the acclamations of the People, the dignities of the Church, the degrees of the Universities, for even Oxford made him a Doctor of Laws. Foreign Societies recognised his works and awarded their tributes. But

his example is not so striking because of the happy pursuit and the laurel crowns, as on account of the object which he set before him. He lived for the good of mankind, for his country, and for his Church. He felt no bigotry, no sectarianism, no narrow-mindedness, no selfishness. His heart expanded to the necessities of others, and his efforts were put forth to do good. His was an aim worthy of his powers, and no less a duty. In his calling it had the largest sphere and fullest exercise. But the same aim and effort may characterize the earnest youth in whatever sphere he may live and labour. Chalmers was not a man of one idea, who kept at that, and had no wider sympathy or helping hand. He sought to baptize all his studies, pursuits, companionships, and spheres, with the great purpose of his life to serve God in his generation, and aid in advancing the work of Christ in the minds of men. All who came in contact with him felt his influence admonishing and elevating them. And now that he has long passed away, it remains to admonish and impress. Many felt it and gave their God thanks for it while he lived. Many, as they read his life of beautiful and stimulating example, will have reason to express similar gratitude to God that he ever lived and laboured. Reader! have a purpose worth your labour and earnest pursuit in the service of God in the world. Go through with it. Seek the blessing of God upon it. Let your brethren feel it. Thus you will not learn or live in vain. Your career may not be brilliant; but it will be useful. It may not be widely known; but it may be truly felt. It may bear no written record; but it may have the testimony of living witnesses whose course you aided in the way of holiness and virtue. You may soon pass

away and be forgotten here; but Christ will confess you openly when He takes record of the cup of cold water given to a disciple in His name, and the heavenly reward and the everlasting memorial shall be yours.

The writings of Dr. Chalmers numbered twenty-five volumes in the collected edition issued by himself, but since his death nine additional volumes have been published. The latter embrace private meditations on the Scriptures, and his "Theological Institutes." His works exhibit evangelical sentiments clothed with a majestic eloquence dictated by a philosophical spirit. The style is somewhat turgid, and the sentences very long. Several of the volumes have but temporary interest; but there are others which will long remain as monuments of sacred oratory almost unrivalled. The *Astronomical, Commercial, and Congregational Sermons*, and the *Lectures on the Epistle to the Romans*, are splendid specimens of undying eloquence. His *Natural Theology*, written for the Bridgewater Treatises; and his *Evidences of Christianity*, met the sceptical hypotheses against natural and revealed religion in their day, and will ever be worthy of study as evincing how error can be met on its own professed principles and confuted by its own weapons. His fragment on *Moral Philosophy* carries out the great principle of Bishop Butler of the "Supremacy of Conscience," and lays the foundation for that saying which Dr. Chalmers often repeated,—"It may not be the habit of all men to obey conscience, but it is the sentiment of all men that conscience ought to be obeyed." His *Theological Institutes* do not profess to give forth anything new in divinity, but they are a clear and noble exposition of Calvinistic principles, as they maintain the sovereignty of God and the

responsibility of man—as they enunciate the election of a church, and the free offer of eternal life to a guilty world.

Dr. Chalmers was one of the men who left a mark upon their country when they passed away. He lived so as to be missed, and there was not one who gathered up the sympathies of the nation so fully as he did. Sir David Brewster is the only representative of that period who still lingers in the academic halls of his country. He has the same position in the field of Science as Chalmers had in the Church, and worthily presides over the University of Edinburgh. His ripe science, ever so far in advance of his age, has always been reverent. Reason and Faith have had their harmony illustrated in the religious character of this illustrious *savant*, who always makes his creed as a philosopher, in hope as a Christian. Dr. Chalmers received the interest and respect of Protestant Christendom, and Catholic France made him a Corresponding Member of its learned Institute. His fame was European and American, and when he passed away the echoes of the world pronounced his eulogium as one of the greatest and the best of men.

“I’m apt to think the man
That could surround the sum of things, and spy
The heart of God and secrets of His empire,
Would speak but love: with him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology.”

GAMBOLD.





XI.

THE REV. DR. DANIEL BAKER OF AMERICA.

PASTOR AND EVANGELIST.

SOME of the most successful preachers of the gospel have been found in the American Churches. It is most interesting to know that in a new country,—whose population has been drawn from very varied sources, characterized generally by secular pursuits, and increasing with the greatest rapidity,—men have from time to time been raised up to be the instruments of great revivals, by which thousands were converted to Christ and transformed into godly citizens. One of the latest and not the least of these was Dr. Daniel Baker.

DANIEL BAKER was born on August 17th, 1791, in Midway, Liberty County, Georgia, U.S. His parents were descended from those noble and godly Puritans who sought a refuge in New England from the tyranny of the Stuarts. He was early left an orphan, by the death of both father and mother; but the hallowed memories of his parents' piety never lost their impression on his mind. He had deep religious convictions in youth, and felt great anxiety about salvation; but these serious thoughts almost entirely left him when in a house of business at Savannah. The sudden death of a wicked

companion was the means of his awakening. He thus describe sit: "I had been playing cards with him a few nights before; he was then the very picture of health. And is Vanderlot dead? Oh, dreadful! thought I; he certainly was not prepared. And what if I had been taken! That afternoon I attended his funeral. I will never forget the occasion: I felt awful. My young companion taken away in his sins!—suddenly and without warning! What, said I to myself, over and over again, what if I had been taken! I was as a blind man whose eyes had been opened just as he had reached the brink of an awful precipice. By the grace of God my soul was thoroughly aroused; my mind was made up, and I resolved that I would no longer neglect the salvation of my soul. I resumed private prayer. I wanted a Bible to read, particularly at night; but I had neither Bible nor Testament, nor was there one in the house. Oh, I would be willing to give almost anything in the world for a Bible!" It was with great difficulty that he could summon courage to go into the book-store to buy a copy of the Scriptures from the clerk, who was one of his companions. At length he entered, and said, "Mills, have you any Testaments for sale?" adding quickly, "But I don't want it for myself." "What a wonder," he records, "the Spirit of God did not leave me at that moment!" That Bible, however, proved his guide; and after he found peace to his soul he was desirous to enter the ministry.

He entered Hampden Sydney College in July, 1811. He had much to learn, as his preliminary education had been scanty; but he studied hard. During his residence at college he found great benefit, as many have done, from the perusal of Russell's "Seven Sermons;" and he

framed, after the fashion of Jonathan Edwards, several *Resolutions* for the guidance of his soul. About the same time, also, he joined the communion of the Presbyterian Church. Having become thoroughly decided, he felt great anxiety for the salvation of his fellow-students. His zeal in this was amply rewarded, more particularly after he went to Princeton to study theology. There were only *four* spiritually-minded students out of one hundred and forty-five. Mr. Baker proposed to his three friends to meet together weekly to pray for a revival of religion in the college. This was continued for two sessions without apparent fruit. At the commencement of the third session a fast-day was to be held, by appointment of the President of the States, on account of the war with England. Mr. Baker suggested to his three companions that they should spend the whole day in visiting their fellow-students and conversing with them on personal religion. The proposition was entertained and acted upon. Some of the students were surprised, others were impressed, and in the evening six new faces appeared at their social prayer. The movement spread, until about *seventy* were seriously impressed, and *forty-five* rejoiced in Christ as their Saviour. A great awakening occurred in the college, and many went forth from that sacred company to become ministers of Christ. "Two are at the present time distinguished bishops of the Episcopal Church; one has been, and perhaps still is, the president of a college; another, according to a British print, is 'the greatest divine now living.'" How important is earnest and active piety in a college!

In the case of Daniel Baker, we observe strong conviction, earnest inquiry, decided conversion. Salvation be-

came an object of desire, and a realized blessing. Has the reader been aroused to seek personal salvation? No sooner did this disciple obtain the peace and joy of believing than he felt great compassion for perishing souls. O Christian reader! is not this the mark of a true convert? Have you felt and shown the same?

In the fall of 1816, and shortly after his marriage, Mr. Baker was licensed to preach the gospel by the Presbytery of Winchester. He now entered with all his heart into the work of the ministry, and obtained very great success. It is stated, on good authority, that during his course of forty years, *twenty thousand* souls were converted by his instrumentality. The same eager desire for the conversion of sinners characterized his whole ministry, as it had done his college life; and God rewarded the single and consistent purpose of his servant.

Mr. Baker, like too many American pastors, did not remain long in any one sphere. He had at first a longing after a missionary life, and for some time became an evangelist at large, as Dr. Nettleton was. His first charge was Harrisonburg, Virginia, where he was ordained in 1818. There he was blessed in a considerable degree. He next settled in Washington city, where he continued six years. His salary there was small, and he obtained a clerkship in the Land Office; but, though it was too much work, he did not allow this to interfere with his ministerial labours. He preached thrice on Sabbath, besides conducting several services on week nights. John Quincy Adams and General Jackson were numbered among his hearers at that period.

In 1828 he went to Savannah, where, two years afterwards, the Lord blessed his labours with a great revival

in his congregation. It was preceded by the quickening of his own soul, by the perusal of Payson's Memoir and earnest prayer. About one hundred persons were brought to Christ in that year. Other Churches now desired his services. Episcopalian and Baptist ministers freely offered him their churches; and numbers were awoken. "The word was with power," says an Episcopal minister, "wherever and by whomsoever preached. The consciences of sinners were aroused. . . . A holy atmosphere pervaded the town, and affected the entire population to a degree unparalleled, save in the revival described by President Edwards at Northampton in 1735."

Mr. Baker resigned his charge in 1831, with the intention of devoting himself for some time to evangelistic work at large. He trusted to the Lord for his supplies, and was not disappointed. The Synod of South Carolina and Georgia recognised him as their missionary. Many souls were his hire during the two years of his labours. All denominations shared the benefit. He wrought harmoniously with settled pastors, and always left them in greater happiness and usefulness among their people. "My preaching," he writes, "for the first two years after leaving Savannah, may, I think, be put down at two sermons a day for every day in the year. The number of those hopefully converted under my preaching, I suppose, may be about two thousand five hundred. To God be all the glory." During his protracted meetings he delivered addresses to special classes of people with great effect. "It was a rare thing," wrote an eminent minister, "in the history of his labours, for nearly thirty years past, that he visited any place, although the greater portion of that period has been spent in what may be

called missionary work, where he was not permitted to witness the immediate fruits of his preaching in the conversion of sinners. He preached for results of this character—he expected them, and he saw them. His faith was strong. It did honour to the gospel, and God honoured it."

In 1834 he settled in Frankfort, Kentucky, from which he radiated outward in all directions to preach the gospel. In 1836 he went to Tuscaloosa, Alabama, where the Lord largely owned his ministrations. In 1839 he visited Texas, then a new territory. There were very few preachers among its population; but Mr. Baker for six months went from station to station, declaring the unsearchable riches of Christ and aiding to organize churches. He next settled at Holly Springs, Mississippi, where he ministered for nine years, and enjoyed several seasons of refreshing. He resigned this charge in 1848, and entered upon a second mission to Texas. He prosecuted this with great zeal and perseverance, travelling amidst many dangers, through unfrequented regions and trackless prairies, where panthers and wolves abounded. He preached wherever he had opportunity, and in almost every place where he rested for a night. He did not stand on ceremony. When he had found a place, he would, if necessary, purchase candles himself, ring a bell or hammer upon a triangle to collect the people. "It was the habitual practice of Dr. Baker," says his son, "to urge the salvation of the soul upon men, wherever and whenever it was possible. He was peculiarly happy in never doing this in such a way, or at such a time, as to defeat his object; yet, in the parlour, and along the roadside, no one, white or black, male or female, young or old, ever gave him

the least opportunity to say a word on the subject of religion that he did not improve; and in such a manner as never to offend, but often to do good." Many cases of conversion rewarded these unwearied efforts.

In 1849 he received the degree of D.D. In the same year he began a great scheme, to establish a college for training young men for the holy ministry in Texas. For this he travelled, toiled, begged, and preached—seeking pecuniary aid from some, and candidates for the ministry from others. While engaged in this work he fulfilled his evangelistic office as fully as ever. Indeed, he subordinated the college business to the great work of preaching the gospel. "During his agency in behalf of the institution, he obtained an amount nearly equal to one hundred thousand dollars, even throwing out of calculation what has been promised, but not yet paid into the treasury. A large part of this was given as the result of meetings, . . . during which God was pleased to pour out his Holy Spirit, reviving Christians and converting sinners."

Dr. Baker had now two sons in the ministry, one in Louisiana and another in Texas. He had educated them both for the sacred office amidst difficulties and privations, but amidst tokens of providential aid vouchsafed in most unexpected and remarkable ways. With one of these sons he ended his days at Austin, Texas, on December 10th, 1857. He was then from home in the service of the college. He had made an appeal to the state, and was waiting the issue. He was as anxious to preach as ever, and had appointments as usual; but his time was come that he should die, and he left his soul in the hand of God. "Everything is perfectly dark before me," he said; "but I walk like a child, with my hand in that of

my heavenly Father; he will lead me aright." To his son he said: "William, my son, if I should die, I want this epitaph carved on my tomb—'Here lies Daniel Baker, preacher of the gospel. A sinner saved by grace.'"

The intelligence of his death passed like a shock through Texas, whose interests, spiritual and educational, he had sought so anxiously to advance. When the Legislature received the news it adjourned instantly. "It becomes my painful duty," said one of the leading statesmen, "to announce to this House the sudden and unexpected intelligence of the death of one of Texas' public benefactors: the Rev. Daniel Baker is no more. . . . There has been scarcely a state in the Union but has heard his eloquent pleadings in behalf of religion, and all the great moral interests of society." Hundreds of pastors communicated the sad tidings to their flocks, and grief for the loss of his labours to the Church was expressed in many thousand homes.

A medical man, once a member and elder of his congregation, thus testified of him: "Whenever he appeared in the pulpit the audience saw that he was not preaching himself, but Jesus Christ. His delivery was very earnest, and generally his discourses were practical in their character. . . . He was deeply impressed with a conviction of the importance of meetings for prayer to the spiritual prosperity of a church; and on such occasions he was most earnest in his addresses, and devout in his supplications. . . . Dr. Baker possessed in an eminent degree the spirit of a missionary. Gentle as he was in spirit he was a stranger to the emotion of fear, and 'no lions in the way' would have turned him aside from unblenching progress in the path to which duty led."

"Another secret of Dr. Baker's power," writes one who knew him well, "was his uniform habit of earnest communion with God in his closet before he delivered his message to the people from the desk. That communion was at times so near, and his face was so lighted up with heavenly love and zeal, that you could easily imagine it shone like that of Moses when he descended from the mount." His manner in the pulpit was easy and his style colloquial. He seemed to talk to every man in the congregation on the salvation of his soul.

In the controversies that agitated and broke up the Presbyterian Church he took no active part, though he was decided in his views and held to the ancient landmarks. He was frequently a member of the General Assembly, but his chief labour was preaching special sermons for the revival of religion. His one grand object was ever before him, and he pressed all his energies, eloquence, and prayerfulness, into the prosecution of that end. Hence God gave him large success, and made him "wise to win souls." His earliest effort was the means of the conversion of students, and of sending into the ministry men fired with true zeal; his whole active life as a preacher was devoted to win souls; and his later days were spent in establishing a college to provide an evangelical ministry for a new state, whose population was increasing rapidly amidst lawlessness and license. How extensively useful was such a life! It is such as is demanded by the necessities of this land. Would to God that we had evangelists of self-denial and intense zeal for souls, and of as untiring labour as Dr. Baker. But in a greater or less degree Christian usefulness is before every reader. It springs from personal salvation, through faith

in Christ, and personal dedication to the service of Christ. Reader ! are these the springs of your happiness and conduct ? Is your aim and effort to win souls ? Let this example encourage your faith and stimulate your zeal.

“ Give me the priest who at judicious age,
And duly called, in priesthood shall engage :
With dispositions natural and acquired,
With strong propensions for the function fired ;
Whom God by opportunity invites
To consecrate himself to sacred rites ;
Who still keeps Jesus in his heart and head,
And strives in steps of our Arch-priest to tread ;
Who can himself and all the world deny,
Lives pilgrim here, but denizen on high ;
Whose business is, like Jesus, to save souls,
And with all ghostly misery condoles.

Give me the priest these graces shall possess :
Of an ambassador the just address ;
A father’s tenderness, a shepherd’s care,
A leader’s courage, who the cross can bear ;
A ruler’s awe, a watchman’s wakeful eye,
A pilot’s skill the helm in storms to ply ;
A fisher’s patience, and a labourer’s toil,
A guide’s dexterity to disembroil ;
A prophet’s inspiration from above,
A teacher’s knowledge, and a Saviour’s love.

Give me the priest, a light upon a hil’,
Whose rays his whole circumference can fill :
In God’s own word and sacred learning versed,
Deep in the study of the heart immersed ;
Who in sick souls can the disease descry,
And wisely fit restoratives apply ;
To beatific pastures leads his sheep,
Watchful from hellish wolves his fold to keep ;
Who seeks not a convenience but a cure.—
Wóuld rather souls than his own gain insure ;
Instructive in his visits and converse,
Strives everywhere salvation to disperse ;
Of a mild, humble, and obliging heart,
Who with his all will to the needy part ;
Distrustful of himself, in God confides,—
Daily himself among his flock divides.”

BISHOP KEN.



XII.

THE REV. JOHN ANGELL JAMES OF BIRMINGHAM.

PREACHER AND PASTOR.

SIR JOHN STODDART makes the following remarks in his admirable “Introduction to Universal History:”—“If the attention of mankind is strongly drawn to the contemplation of great actions, it is perhaps still more forcibly attracted to that of remarkable *persons*. There is no object so interesting to man as man. There is no glass in which we can so well dress our moral nature. There is nothing that so fully enables us to obey the famous oracle, ‘Know thyself.’ There are no such effectual means to stir up our latent powers; to kindle passions unknown even to ourselves; and to impel us to act by showing us that we possess the means of action. If Cæsar wept before the statue of Alexander; if Burns felt the enthusiasm of a patriot possess his whole soul in perusing the valiant deeds of William Wallace; if the benevolence of the Roman Catholic has been kindled by the example of St. Vincent de Paul; if the British sailor will for ages to come feel his heart beat at the name of Nelson,—all this, and a thousand times more, is owing to that most fascinating species of history which is called Biography.” How much minis-

terial devotedness may be traced to similar influences ! The study of the life of a man of God has led many invested with the sacred office to emulate the virtues and to imitate the labours of the holy and useful ministers of Christ. More perhaps has this been the case from the biographies of the good than of the great, of the earnest evangelist rather than of the profound divine. The means of doing good which such possessed are more within the range of other men than are the lofty powers of thought which belong to the great, and which place them on a pinnacle of eminence too high for ordinary men to attain. JOHN ANGELL JAMES was one of these earnest and eminently useful men. Without learning or philosophy, with modest pretensions and ordinary powers, he attained an eminence and a ministerial success such as few in the ministry reach. His life, therefore, has a surpassing interest. "I set out in my ministry, even when a student," he said, "with the idea of *usefulness* so deeply imprinted on my heart, and so constantly present to my thoughts, that I could never lose sight of it long together; and I mean usefulness of one kind—that is, the direct conversion of souls." It pleased God to fulfil in a large measure this idea of his life and labour.

He was born at Blandford Forum, Dorsetshire, on 6th June, 1785, of humble but respectable parents. Like most men who have been eminent and honoured in the Church of Christ, he had a godly mother, who was wont to take her children to her chamber, and, with each separately, to pray for the salvation of their souls. This exercise, while fulfilling her own responsibility, was moulding the character of her children, and most, if not all, of them

rose up to call her blessed. When did such means ever fail?

Another circumstance tended to his Christian decision. When apprenticed to a linen draper at Poole young James discontinued his daily prayers, from a sense of shame. But a new apprentice who had lately joined the establishment, and who occupied the same room with him and the other apprentices, knelt down in his presence to seek his father's God. This faithfulness reproved the transgressor, and from that night he recommenced the practice which his mother taught him. He never left it off again. Conscience was henceforth at work, and filial piety passed into personal religion. In this transition the youth was aided by an aged shoemaker in the town, whose soul yearned after the young. John Angell James became a visitor at the old disciple's, and ere long his voice occasionally led the supplications of the little company in that good man's house. The circumstances connected with his first effort Mr. James mentions in his autobiographic sketch: "In order to take off all fear from my mind, he requested me, the first time I prayed, to go and stand in a place that was boarded off, in which coals and other matters were kept. Here, in this dark corner, I stood to pour out an audible prayer for the first time with a fellow-creature." His religious impressions were greatly deepened at this time by a sermon preached by the Rev. Mr. Sibree of Frome, from these words, "Therefore will the Lord wait that he may be gracious unto you" (Isa. xxx. 18). Good books and good company aided the growing piety of the young apprentice, and he was induced to take a part in Sabbath-school teaching—a means of usefulness which has often reacted upon the religious convic-

tions of youthful converts. While engaged in this work a desire arose in his mind to become a minister of Christ.

When his mother discovered his serious impressions by observing a pocket Bible in his coat, her heart was overjoyed. It was to his sister, however, that he most freely communicated his religious thoughts. His letters home now became Christian. The new individuality impressed itself on paper, and his sister who corresponded with him had the joy of recognizing a brother in Christ in her brother by blood. She showed some of his letters to the Rev. Mr. Bennett, then of Romsey, where she was on a visit to a friend. Impressed by their evidences of ability and zeal, he suggested that the writer might be useful in the ministry of the gospel. To this the young apprentice responded, and, when the objections of his father were overruled, he became a pupil in the academy of Dr. Bogue of Gosport, in the end of the year 1802.

Dr. Bogue was chiefly occupied with the preparation of young men for the missionary work abroad. He had been the principal originator of the Missionary Society to which the name "London" was afterwards prefixed. Mr. Robert Haldane, whose name is inseparably associated with the revival of the work of the Lord in the beginning of this century, gave a hundred pounds a year towards the maintenance of ten young men at Dr. Bogue's academy. This sum was supplemented by two hundred more, by the liberality of Christian gentlemen in Hampshire. Mr. James was received as one of the scholars on this foundation. He had several missionary candidates as his fellow-students, among whom we may name Dr. Morrison, afterwards of China. The course of

instruction at Gosport was theology. Dr. Bogue was not a scholar, though possessed of more academic learning than many of his contemporaries in the Dissenting ministry. He was anxious to make his students preachers, not scholars. Most of them had a scanty stock of preparatory education, and made more progress in theology than in literature or science. Mr. James was one of these ; but he ever afterwards lamented the want of elementary scholarship, and did his utmost, as we shall learn in his subsequent history, to establish and encourage well-equipped colleges for candidates for the ministry.

Mr. James had not been baptized in youth, on account of the scruples of his mother on that point ; he was therefore received into the church of Dr. Bogue by this initiatory ordinance. He was young, but he was decided, and took his place among the band of future ministers and missionaries. At that time evangelical preachers were scarce, and students for the ministry were fully employed in preaching ;—an exercise, within certain limits and subordinate to studies, of great value in the schools of the prophets.

Mr. James early showed aptness to teach, and received invitations to the pastoral charge of several congregations ere his studies were finished. One of them was the scene of his life-long labour. In the year 1804 he went to Birmingham for a month, on the recommendation of his friend Mr. Bennett, who had preached there on his wedding tour. The month's services won the affections of the congregation, who entreated him, ere he left, to return as their pastor when his theological course was terminated. He was ordained on the 8th May 1805.

"It was," he said afterwards, "a solemn and delightful day. The Church had gone through much trouble, but now seemed to see happier days approaching. The old men wept for joy; the young men rejoiced in hope." The congregation was small, not quite two hundred, and the members only forty. For seven years, though he preached thrice every Sabbath, and laboured otherwise, there was a very small increase. His earnest preaching had little fruit, and his prayers seemed unavailing. But he did not remove, though he felt greatly discouraged. He was strengthened by the counsels of his friends, and, above all, by the assiduous appeals of his wife, not to desert his post. He was married to her on December 2, 1805, and found in her a helpmeet becoming a minister. She firmly set herself against his leaving Birmingham till he could see his way out as clearly as he had done into it. At length patience had her perfect work, and in the eighth year of his ministry the chapel had to be enlarged. Six years afterwards it had to be rebuilt to hold eighteen hundred people, and from that time to his death it was full.

These seven years had not been lost. Mr. James had cultivated all his powers with great assiduity. Without having a liberal education, he made himself master of the English language and an accomplished expounder of Scripture. He threw his whole soul into whatever he did, and hence he did all things well. His *preaching* was eminently evangelical. Christ was the Alpha and Omega of his ministry. The fulness of the gospel overflowed in all his services. The many-sidedness of sacred truth characterized his expositions. But it may be said he never lost sight of the grand object of his office as a

preacher—the conversion of souls. As an ambassador of Christ he besought men to be reconciled to God. In one of his books, "An Earnest Ministry the Want of the Times," he referred to this in these words : " If, without any offence of the law of modesty, I may refer to my own history, labour, and success, I would observe that I began my ministry, even as a student, with a strong desire after this object ; and long before this, while yet a youth engaged in secular concerns, I had been deeply susceptible of the power of an awakening style of preaching, which was strengthened by the rousing sermons of Dr. Davies of New Jersey. From that time to the present I have made the conversion of the impenitent *the* great end of my ministry ; and I have had my reward." Baxter's "Reformed Pastor" was the hand-book of his ministry ; and according to the high ideal of earnestness and fidelity sketched in that powerful book did he labour in the Lord.

Mr. James used to the best advantage his abilities to preach. He acquired a habit of good speaking, in addition to the natural eloquence with which he was endowed. He delivered his sermons without *reading*. And he had a strong conviction, which he has fully and earnestly expressed in his "Earnest Ministry," that sermons generally should be delivered without this bondage. "Nothing," he says, "can be conceived of more likely to repress earnestness, and to hinder our usefulness, than this method becoming general. True it is that some preachers may rise up, who, like a few living examples, may in despite of this practice attain to eminence, to honour and usefulness, such as rarely falls to the lot of ministers in any denomination ; but this

will not be the case with the greater number, who, having no commanding intellect to lift them above the disadvantage of this habit, will find few churches willing to accept their dulness for the sake of the accuracy with which it is expressed. And who can tell how much greater our greatest men would be if they delivered their sermons without their notes? Think of WHITFIELD, HALL, and PARSONS reading their sermons! What a restraint upon their noble intellects and their gushing hearts! Where is reading tolerated but in the pulpit? Not on the stage, nor at the bar, nor in the senate." Dr. Vaughan also states: "We account it, on the whole, one of the greatest mischiefs that have befallen the Church, and the cause of religion generally, that any other mode of communicating instruction obtains in these connections, and should have become prevalent in the pulpit. In the history of Europe, the practice of reading sermons is almost peculiar to England; and one of its effects has been to render preaching, which should have been the most popular form of public speaking, in the great majority of instances the least so. It is a practice which became prevalent among us subsequent to the Restoration, and became established as the invariable usage of preachers in the Church of England, and as the general usage among Nonconformists by the close of the seventeenth century. . . . We advocate extemporaneous preaching, not as demanding less labour or less talent than the opposite practice, but as being more natural, more impressive, more adapted to the ends of preaching, and as involving, when entered upon with the due amount of preparation, the most wholesome exercise both of the mental and moral faculties. We no more mean that

the extemporaneous preacher should be a mere rhapsodist than we mean that such should be the character of pleading at the bar, or the character of oratory in the senate."—Mr. James spoke with intelligence, and unfolded the truth with clearness. He evidenced real emotion, tender sympathy for souls, and intense anxiety to win sinners to the Saviour. His prayers corresponded with his preaching. "If entreating and beseeching importunity," he said, "be proper in dealing with sinners for God, can it be less so in dealing with God for sinners? Our flocks should be witnesses of both these, and hear not only how we speak to them, but how we plead with God for them; should be the auditors of our agonizing intercession on their behalf; and be convinced how true is our declaration that we have them in our hearts." This was not done in a priestly way for them; for he endeavoured to gather up and express the desires of his people when he led their prayers. Such ought to be the character of public preaching and prayer. When we consider the high design of the ministerial office, the truth with which it deals, the solemn responsibility entailed on it, and the precious opportunity afforded from time to time to reach the hearts of men, it is far too solemn, and the issues are too tremendous, to be done lightly, without thorough preparation, conscientious employment of the best powers, and believing supplication for divine aid. In a very quaint way, Dr. Campbell tells us, Mr. James once took occasion, while addressing the students of Spring Hill College, to express his sense of the essential qualifications which all preachers should have: "1st, *Brains*, to take in all the Latin, Greek, and logic you can receive, or your professors give.

2d, *Bowels*; for intellectual power without pathos and tenderness in preaching will not succeed; preach with sympathy and feeling, not as reproaching men. And, 3d, *Bellows* also you must have; and unless you give full exercise to your breathing apparatus, by frequent platform and pulpit exercises, you will not be efficient ministers. Get out of doors in the summer months, and give free play to your lungs in the open air; and make all your classical attainments bear on the one great object—saving souls."

His popularity rapidly increased after he had really made his power as a preacher felt in Birmingham. It speedily reached to London, and he was induced to appear there as an advocate of the missionary cause. A speech which he delivered in his own town on behalf of the Bible Society made a very great impression, and was extensively circulated as a tract by the London Committee. These things led to an invitation to settle in London as early as 1815; but he remained with his first charge.

In 1817 he passed through much illness, and in 1819 was bereaved of his wife. In the last mentioned year he was invited to preach the annual sermon on behalf of the London Missionary Society, in one of the chapels of the metropolis. The sermon was then as much the object of public interest at religious anniversaries as the speeches at Exeter Hall are now. A very large congregation assembled to hear him, as his fame had preceded him. His sermon was equal to the occasion, and brought him to the zenith of his popularity. For two hours he held the people in rapt attention, and made a deep impression on their minds while he pleaded for their enlarged liber-

ality and interest in the many millions of Eastern idolaters. He brought forward five petitions, which he pressed upon the hearts of his auditors :—

“ The first,” he said, “ is uttered in the groans of six hundred millions of human beings, who, as they pass before you on their way to eternity, repeat that imploring language, ‘ Come over, and help us ! ’ The second is from several hundred missionaries, who, looking around upon the immeasurable scene of their labours, urge the admonition of their Master, ‘ The harvest is great, but the labourers are few ; pray ye therefore the Lord of the harvest that he would send more labourers into his harvest.’ The third is from the directors, stating ‘ that their expenditure this year has exceeded their receipts above five thousand pounds, and entreating that they may not be forced to slacken their exertions for want of funds to support them, which must inevitably be the case unless they are encouraged to go forward by increased liberality on the part of their constituents.’ The fourth is from heaven, borne to us by the spirits of departed missionaries who hover over our assembly this morning, ‘ beseeching us to carry on with renewed vigour that cause in which they sacrificed their lives, and the magnitude and importance of which, amidst all their zeal for its interests, they never perfectly knew till they were surrounded with the scenes of the eternal world.’ The fifth is—will you believe it ?—from hell. Yes, directed to your hearts in the shriek of despair, comes the solicitation of many a lost soul in prison, ‘ Oh, send a missionary to my father’s house, where I have got five brethren, that he may testify to them, that they come not to this place of torment.’ You cannot reply to this,

‘They have Moses and the prophets : let them hear them.’”

What Christian mind can withstand these appeals ?

In the year 1822 Mr. James married again. He was led to one who possessed many qualifications for being a minister’s wife. She brought him an ample fortune ; but as in her widowhood, so in her married life, it was her study to be liberal. Her husband seconded her benevolent views with his whole heart, and throughout his life gave ample illustration of his beneficence. By his first wife he had surviving only a son and daughter. The latter was an invalid. The second Mrs. James had no family ; but she was a mother to his children. He was bereaved of her in 1841.

Mr. James early devoted himself to authorship, and all his works are full of evangelical truth pressed home to the conscience with much fervour and point. They are his ministry applied to the press, and by which he, “being dead, yet speaketh.” When many who occupied the pulpits throughout the land looked coldly upon Sabbath schools, Mr. James gave them his support, and encouraged those earnest labourers who entered upon the work of benevolent teaching. So early as 1815 he prepared a work specially for the use of this class, which is still fitted to be “The Sunday-school Teacher’s Guide.” “By a most fatal error,” he says in his “Earnest Ministry,” “too many of our ministers deem these institutions as either beyond their duties or below their notice. They are neither. . . . No one who ever threw his mind and heart into his Sunday schools had to complain that he laboured in vain, or spent his strength for nought. No part of ministerial labour yields a quicker or a larger

reward."—This small treatise arose out of an address delivered at the formation of a Sunday-school Union for Birmingham, and is now in its twentieth edition.

"The Anxious Inquirer" alone will carry his name to latest posterity. It was published in 1834, and has already had a circulation of upwards of half a million copies in the English language; and it has been translated into Welsh, German, Italian, and French. Very many souls have found the way to Christ by its blessed pages. His "Pastoral Addresses," originally intended for his congregation, have been circulated to the extent of a million copies. His "Young Man from Home," a most admirable book to put into the hand of a youth as he leaves for business, has already reached 88,000 persons, each of whom may have given several others a perusal. For young women, too, he prepared an admirable Guide; and parents, teachers, church members, and ministers have each received his counsels in a book. He has comforted the widow by a seasonable work. He has expounded and commended the graces, "Faith, Hope, and Charity," in separate volumes. Sermons and tracts have frequently issued from his prolific pen, and circulated over a large portion of the Church in this land and in America.

Since his decease his works have been collected into seventeen volumes, edited by his son. The smaller books and tracts published by the Religious Tract Society are not included in the new edition, as they belong to the Society. They have had a marvellous circulation. At his death the following calculation was made, which may interest our readers and illustrate the influence for good which belongs to the press in the hands

of the noble Society which now enriches the world with its publications :—

Anxious Inquirer ...	...	456,421
Royal edition ...	...	20,217
32mo. ...	...	101,227
Welsh ...	...	7,710
Italian ...	...	160
German ...	...	429
French ...	...	279
	—	586,443
Pastoral Addresses ...	...	1,049,319
Young Man from Home ...	...	88,001
Christian Progress ...	...	37,817
Believe and be Saved, 32mo. ...	...	30,260
Path to the Bush ...	...	13,813
Elizabeth Bales ...	...	8,262
Tracts :—Believe and be Saved ...	...	450,900
Your Great Concern ...	...	128,250
The Pious Collier ...	...	121,575
The Man that Killed his Neighbour ...	...	416,310
	—	
Total	2,930,950	

Is not this an amazing multiplication of a preacher's ability? Nor is it confined to the author's lifetime. Mr. Angell James will go on preaching Christ by means of these works for ages yet to come, until the mystery of God is finished. The English language is being extended over a vast portion of the world. With that language goes the missionary of the cross, the word of God, and a Christian literature. "The Anxious Inquirer" accompanies the preacher's message, and is read at home; and thus the pastor of Carr's Lane Chapel continues to preach, and many souls will hail him in the kingdom as their spiritual father. America, too, has aided the circulation of his works over the length and breadth of that mighty

continent. More copies have been published there than even in England !

Many most interesting testimonies came to Mr. James of the usefulness of his books in the conversion of souls. "One instance," he says, "out of many I may here relate. In one of the back settlements of America, where a stated ministry had not yet been fixed, a single copy of 'The Anxious Inquirer' had found its way. It was lent from one person to another, and seven-and-twenty persons were thus hopefully converted to God by the perusal of the solitary copy found among them." Not a few of those who are now in the Christian ministry in various branches of the Church have confessed that their first serious impressions arose from the perusal of this work. How many more have had their first love rekindled and their ministry revived by the earnest appeals of the work which Mr. James specially addressed to his brethren in the sacred office—"An Earnest Ministry the Want of the Times" !

To his latest day his pen was employed, and a very interesting sketch of the Rev. Richard Knill was written shortly before his death. Throughout all his works he is the same plain, practical preacher, ever aiming at the conversion of sinners, and urging professors of Christ to adorn the vocation in their daily walk and in the relationships of life.

Under such preaching as we have described, and as may be read in these practical works, many of his hearers were awakened and edified. His congregation was large, and about a thousand communicants belonged to the Church. Throughout the long period of his ministry he had happy relations with his people, and retained their respect.

He developed the liberality, missionary zeal, and general usefulness of his congregation, in every way where there was an opening for Christian effort. His own statement supplies the result of this.

"When I became pastor of my church, more than fifty-three years ago, the only object of congregational benevolence and action was the Sunday school, which was then conducted in a private house, hired for the purpose. There was nothing else; literally nothing to set our hands to. We had not then taken up even the Missionary Society. We have now an organization for the London Missionary Society, which raises, as its regular contribution, nearly £500 per annum, besides occasional donations to meet special appeals, which, upon an average, may make up another £100 a year. For the Colonial Missionary Society we raise annually £70. For our Sunday and day schools, which comprehend nearly two thousand children, we raise £200. Our ladies conduct a working Society for Orphan Mission Schools in the East Indies, the proceeds of which reach, on an average, £50 a year: they sustain also a Dorcas Society for the poor of our town; a Maternal Society, of many branches, in various localities; and a Female Benevolent Society for Visiting the Sick Poor. We have a Religious Tract Society, which employs ninety distributors, and spends £50 nearly a year in the purchase of tracts. Our Village Preachers' Society, which employs twelve or fourteen lay agents, costs us scarcely anything. We raise £60 annually for the County Association. We have a Young Men's Brotherly Society, for general and religious improvement, with a library of two thousand volumes. We have also night schools for young men and

women, at small cost, and Bible classes for other young men and women. In addition to all this, we raise £100 per annum for Spring Hill College. We have laid out £23,000 in improving the old chapel and building the new one; in the erection of school rooms, the college, and in building seven country and town small chapels. We have also formed two separate Independent churches, and have, jointly with another congregation, formed a third, and all but set up a fourth; and are at this time in treaty for two pieces of freehold land, which will cost £700, to build two more chapels in the suburbs of the town."

During that period of fifty-three years how many souls have been brought to God! The great day only will declare the result of an earnest ministry carried on successfully during half a century.

He took a great interest in the establishment of Spring Hill College, an institution for training young men for the ministry, near Birmingham. He collected for it, preached for it, and watched over it with a parental care.

"Sometimes," says his biographer, "though not often, he begged in vain; sometimes he was confounded by his success. On one occasion he called on a gentleman of great wealth and equal eccentricity, from whom he was very doubtful whether he should obtain a single guinea. Mr. James's friends had told him that it was certain his visit would be a failure; however, he was not quite hopeless. The gentleman received him quietly, listened to his pleading without manifesting much interest, and then rose and said, 'Well, I will give you a cheque for £5000.' 'Did I understand you, rightly, sir?' was the reply. 'Yes, £5000,' was the rejoinder!"

After the college was established Mr. James was elected Chairman of the Board of Education. He evinced a lively interest in the students, and was in the habit of inviting some of them to his house on Saturdays to dine with him. On these occasions he conversed freely with them respecting their prospects, and they prayed together before separation. He had a strong conviction of the duty which senior ministers owed to those aspiring to the work of the gospel, and he carried out his views among the Spring Hill students. In a conference on the subject of ministerial education, held in London in 1845, he expressed his views to his brethren, and urged their adoption of a plan similar to his own. We are persuaded of its paramount importance in reference to the Church of the future. "Verily," said Mr. James, "we have no need to wonder, and no right to complain, that our rising ministry fall below some of the older ones, if the older ones do not take pains to make them better than themselves. It was said of Earl St. Vincent, under whom Nelson was a pupil in the art of naval war, that he formed a greater hero than himself, and then admired him without envy. So ought it to be with the senior pastors of our churches."

That he succeeded in the object he aimed at is undoubted. Almost all the students who shared his hospitality and intercourse felt better for the contact with this holy and earnest man. One who has given expression to his reminiscences declares: "Our own earliest and best impressions were revived and intensified, and we ourselves were led to express our convictions of the sacredness of the ministry as a testimony and entreaty of reconciliation between an offended God and perishing

men. We could not help seeing how right it was to hold fast to the fundamental doctrines of repentance, regeneration, and faith in our Saviour Jesus Christ."

Another, in stating his experience, says : " I will enumerate, as I can hastily recall them, the principal elements of Mr. James's influence upon myself. First among these, undoubtedly, was his character. I never knew one in whom I saw so much of the mind that was in Christ ; so much of the beauty, and, I will add, the grandeur of the Christ-like character, and saw it so uniformly, as in Mr. James. If I have since felt any ardent longings to possess it myself, I cannot forget that his example was one precious means of their becoming what they have been. The individual traits of excellence that I especially observed in him were—the realizing sense which his faith gave him of eternal things ; his unrelapsing spiritual-mindedness ; his never-halting pursuit of the things which are before ; his studied avoidance of everything bordering on the selfish or the mean ; his sedulous practice of the things that are true and honest, just and pure, lovely and of good report ; his tenderness, that was so ready to weep with them that wept ; his magnanimity, that the slimy trail of envy never defiled ; his charity, that might have furnished the apostle with his memorable description of that grace ; his circumspection ; his prudence ; his never-tiring industry ; his intense zeal for the conversion of the heathen ; and his much more than negative, his intensely positive catholicity of spirit towards all, of every name, who hold the Head, and who keep the commandments of Jesus."

Such influences as are here acknowledged could not fail to mould young men, and give a more serious tone

to their character and ministry. It is this we want for all ; and those who occupy high places in the Church have the opportunity, and theirs is the responsibility of performing such a service. It is seriously to be desired that the lesson of Mr. James's life on this point may have its wholesome effect. Generations to come in the Church of Christ would be indebted to the influence.

Mr. James took special interest in young men. They had a large and efficient society connected with his congregation, and used various means to promote their mutual improvement. Besides those usually adopted and so largely beneficial, they had an arrangement that whenever any one of their number undertook a journey into foreign lands, whether of the Continent of Europe or the ruins of former empires in the East, he gave a brief series of descriptive lectures for the entertainment and instruction of his fellow-members. This aided to give interest to their travels, and to make their observations of men and manners more intelligent. In counselling his brethren recently entered on their ministry, he said, "Be particularly attentive to the young men, especially those who are of the educated class, and endeavour to train *them* up to be pillars in the Church when their fathers are removed to the temple above. We have neither right nor reason to complain that our young people yield to the seductive influence of the National Establishment, or go off to the world in all its gaieties and pleasures, if we take no pains to cultivate their minds, form their character, and attach them both to ourselves and to our system."

He prepared several books specially for the benefit of young men. One of them is entitled "The Young Man

from Home," which has been extensively circulated by the Religious Tract Society, and is deserving of a perusal by every youth who has not read it. It abounds in counsels suited to the peculiar circumstances of those who are called to meet with temptation and contend with sin away from the hallowed influences of home and parental counsel. Another is entitled "The Young Man's Friend through Life to Immortality." This traces the whole career of a youth in all his aspects of character and pursuits of life. He is ever stimulating, and ever practical. It would be of eternal consequence to thousands were this work earnestly studied by young men. Another had special reference to youth of both sexes, and was published under the attractive title of "The Christian Father's Present to his Children." Viewed from the parental stand-point, he enters into the matters most likely to affect the welfare of a family. He suggests studies, and gives a list of books. He treats of amusements, and warns against those whose tendencies he firmly believed to be immoral.

Concerning the stage he says: "It is an indubitable fact that the stage has flourished most in the most corrupt and depraved state of society ; and that in proportion as sound morality, industry, and religion advance, the theatre is deserted. It is equally true, that amongst the most passionate admirers, and the most constant frequenters of the stage, are to be found the most dissolute and abandoned of mankind. . . . Even the most virtuous Pagans have condemned this amusement, as injurious to morals and the interest of nations : Solon, Xenophon, Plato, Aristotle, Cicero, Livy, Valerius, Maximus, Cato, Seneca, Tacitus, the most venerable men of antiquity,

the brightest constellation of virtue and talent which ever appeared upon the hemisphere of philosophy, have all denounced the theatre as a most abundant source of moral pollution, and assure us that both Greece and Rome had their ruin aggravated by a fatal passion for these corrupting entertainments. William Prynne, a satirical and pungent writer who suffered many cruelties for his admirable productions in the time of Charles I., has made a catalogue of authorities against the stage, which contains every name of eminence in the Heathen and Christian worlds, and comprehends the united testimony of Jewish and Christian Churches ; the deliberate acts of fifty-four ancient and modern, general, national, provincial councils and synods, both of the Western and Eastern Churches ; the condemnatory sentence of seventy-one ancient fathers, and one hundred and fifty modern Popish and Protestant authors ; the hostile endeavours of philosophers and even poets ; with the legislative enactments of a great number of Pagan and Christian states, nations, magistrates, emperors, and princes."

For young women specially Mr. James also prepared a "Guide," admirably adapted to instruct, counsel, and warn. It deserves to have a place in every maiden's library, and if pondered and followed would aid to enlighten and to beatify a young woman's course through the world, which presents so many attractions and snares and corruptions.

The missionary spirit of Mr. James was evoked at Gosport by the associations he formed with students who were devoted to the work of the gospel in heathen lands. Never did that spirit flag throughout his whole career. Indeed it was fanned until it flamed into a consuming passion. In his early ministry he felt strongly the im-

portance of sending missionaries into the populous fields of India and China; and he remonstrated with the directors of the London Missionary Society for their preference of the South Sea Islands, where the population was comparatively thin. He urged this in his celebrated missionary sermon. He kept it before his own mind and the public, and when the Chinese revolution excited such interest in 1852, he took up the suggestion made to him by Thomas Thomson, Esq., of Poundsford Park, to send a million of New Testaments to China. He wrote many letters on the subject, and induced the British and Foreign Bible Society to adopt the scheme. The result of his appeal was a fund capable of affording twice the number of Testaments required! Very many of these have been circulated. Very many more are still waiting the means of distribution. It is easier to provide Testaments in Chinese than to obtain agents to take them to the homes of the people. One of Mr. James's last pamphlets was an earnest appeal to the British and American Churches to send labourers to China. He embraced in the circle of his Christian charity the benighted millions of that distant empire, and laboured hard to imbue others with his views and feelings. The Church is slow to respond. There are not enough of men ready to accept the call. Let the Christian people then pray the Lord of the harvest to send out—literally to press out—labourers to His harvest.

The Evangelical Alliance was one of Mr. James's catholic projects. He anticipated more from such an union of brethren of all evangelical denominations than has been realized; but he enjoyed the fellowship which its meetings afforded. The time was scarcely come for

the full and unrestrained communion of saints. It is sad, it is shameful, it is sinful that it should be so.

Nor less attached to his own denomination that he was so catholic in his sympathies, he was one of the original proposers of the Congregational Union, and did much to promote its annual assemblies and real efficiency. Some occasionally thought he was not sufficiently Non-conformist; but he had his controversies on that very point, and defended his own principles. He was a thorough Puritan and a hearty Dissenter; but was not so political in his dissent as some. He was never ashamed of his party; but he rejoiced in opportunities to meet with ministers and members of other branches of the Church. In the early period of his ministry at Birmingham his most congenial fellow-labourers were in the Established Church, and he always continued on the most cordial terms with them.

For six years before his death Mr. James had a colleague in his ministry, with whom he continued to labour both in counsel and in preaching with great happiness and peace. In 1855 he reached his jubilee, when he received the congratulations of his congregation and the Christian people of the country. All denominations had an interest in him, and he was beloved by all. In 1859 he felt his strength failing, and he bade farewell to most of the associations with which he had been connected. In the autumn of the year he was poorly, but rallied so much, that on the Sabbath morning before his death he preached at Edgbaston Chapel, and in the evening worshipped at Carr's Lane. He had prepared a sermon for his people for the succeeding Sunday. On the Friday evening, however, after correcting for the

press his Review of the Life and Labours of the Rev. Richard Knill, he felt indisposed, and was aided to bed by his medical adviser, Dr. Evans. His night was restless by reason of his coughing, but his sleepless hours were happy by his holy meditation and repetition of favourite passages of Scripture and of hymns. As the morning of 1st October dawned his spirit fled, and he was ushered into the immediate presence of the Saviour, whom he loved so much and served so long. When the tidings spread Birmingham was in tears, and the whole Christian community mourned. All denominations paid him honour as they bore him to the grave, under the pulpit he had occupied for so many years; and in one of the parish churches the Rev. Dr. Miller preached his funeral sermon. We give a quotation, for it is rare to find a funeral sermon of a Dissenter preached in a parish church in England:—

“ We, brethren, of this town, have lost the venerated and beloved patriarch of our local ministers and pastors. The blow, for which his declining physical strength and ripening Christian graces had of late been preparing us, has at length fallen; and the gathered thousands of Friday’s solemnity told how truly Birmingham felt and mourned her loss. Within the walls of Carr’s Lane Chapel will that loss be most keenly felt, among the spiritual children he had begotten through the gospel, and the sheep of Christ whom he had fed as a faithful, wise, and tender under-shepherd. But we cannot allow his own people a monopoly of grief: we share their loss, we must have their sorrow. JOHN ANGELL JAMES belonged, not to Carr’s Lane, nor to Birmingham, but to the Church of Christ. The ascended Head of the Church gave him,

not to a congregation, nor to a town, nor to a denomination, but to the Church and to the world. But the bereavement has smitten Birmingham with a deep and special wound. We have among us many faithful and valued citizens, many faithful and valued ministers of God ; but a laborious and consistent pastorate of four-and-fifty years had so identified the name of Angell James with Birmingham as that, to the minds of the vast majority of Christ's people throughout Christendom, to think of Birmingham was to think more or less of him. His name rose with that of Birmingham to their memories. He was part and parcel of us in all our movements of philanthropy and religion, save in those which from their very nature were necessarily confined to a particular branch of the Christian Church, or a particular class of the community. For this co-operation he was fitted by an unusual measure of deep-seated, conscientious, heart-felt Christian charity, by a large-hearted, genuine catholicity. I use these epithets designedly ; for his was no ostentatious platform charity,—no mere utterance of popular platitudes in a town where liberality of sentiment is a necessary element for every candidate for Town Hall applause. His catholicity was a heaven-inspired principle ; his charity a fruit of the Spirit. He did not stand on platforms to prate of union and declaim on love, and retire from the platform to pursue, upon the next occasion which should arise to test his principles and spirit, some mean and tortuous policy, designed only to carry out a sectarian triumph and secure the interests of his own denomination. It is indeed said of him that when a young man he had less of this enlarged and loving spirit. I am not careful to

inquire into this. I knew him for thirteen years, and never knew him otherwise. And if the allegation be indeed true, I accept his own account of the only modification of his views to which he pleaded guilty : 'As I have grown older I have lost many of my prejudices, but retained all my principles.' He was to the end stanch in his nonconformity. I never saw a symptom of faltering. But his estimate of the grand essentials of the gospel, as distinguished from questions of Church polity was such—such his love to our common Father and Redeemer—such the measure of God's Spirit within him, that he loved to recognize and to fraternize with all who loved the Lord Jesus Christ in sincerity. Oh, he had a noble, a loving heart!"

Mr. James was honoured on more than one occasion by the degree of Doctor of Divinity; but he had conscientious scruples against using such an academic title as a minister. He by no means disapproved of literary titles, but the religious distinction appeared to him invidious and inconsistent with our Lord's counsel to his disciples to decline being called rabbi.

"Apart from conscientious scruple," he says, "I never thought myself warranted on the ground of any superior learning or attainment to be thus called rabbi. True it is, I have written books on religion, not a few; but they are all of a practical nature, and contain no profound theology, nor any new elucidations of Holy Scripture. Perhaps I might lay claim to as much of this, and therefore as good a claim to the distinction, as very many on whom it is conferred, and who now consent to wear it. This, however, is saying very little. As regards some who are now called rabbi, I wonder they do not blush at this

iteration of their own distinction. May I but be considered as a faithful, earnest, and successful minister of the new covenant, and be accounted such by the Great Master, and I am quite content that my name shall stand, wherever it is recorded, without any academic affix."

Mr. James's piety was the spirit of his life. It embraced his whole being, and gave him his character. In reference to it his son remarks :—

" I have no information to give as to his habits of personal devotion ; but I am sure that, in that respect, he performed himself all that he exhorted others to do, and that his life might be drawn from his sermons and writings. I know that he practised social prayer to a very great extent. It was his comfort when any members of his family were leaving him, or taking any important step in life ; and he indulged in it with all in whom he felt peculiar interest, such as young men, especially students, his old friends, and his brother ministers. He loved to commend them, and be commended by them, to God, and to pray with them for the advancement of the kingdom of Christ."

He kept no diary ; there are therefore few materials to judge of his private devotion, except the writings in which he embodied his holiest thoughts, and the life which all acknowledged to be a commentary upon his discourses. There are, however, one or two glimpses afforded of his private thoughts in relation to God and his work, in his biography, from which we make a few extracts.

The following was written in 1840, at a time when he was prevented by illness from fulfilling an engagement in a town in Staffordshire :—

“Having been prevented by God, in his providence, from fulfilling a public engagement abroad, and being prohibited from undertaking many foreign services for the future, I have examined in what way I can be more useful at home, in what is more immediately the sphere of my labour. And the following appear to me to be subjects to which more attention should be paid, and in the more devoted regard to which some compensation will be made for the neglect of public objects :—

“1. *My own congregation.*—In preaching, endeavour to be more evangelical, more of unction combined with my present practical style; more of Romaine combined with Baxter.

“More solemn in manner, and less of rhetorical loudness and vehemence.

“Be shorter. Three quarters of an hour or fifty minutes.

“Take up the whole subject more solemnly, more impressively, more in earnest.

“2. *In the neighbouring congregations*, to preach every fortnight at one or other of the following places :—Walsall, Bilston, Wolverhampton, Stafford, Broomsgrove, Stourbridge, Tipton, Brierly Hill, Dudley, Solihull, Gornall.

“To preach at week-day lecture at the Lozell’s Chapel.

“Once a month at Garrison Lane.

“Once in two months at Smethwick.

“Principal defects in preaching—not entering with sufficient frequency, fulness, and in an experimental manner, &c.

“*Pastoral Duties.*—Visit every member at his own house, except servants, during the present year.

“Meet a class of female servants, and distribute a tract to each. Duties of servants.

“Visit every one of the districts and invigorate them. Visit a family every Monday.

“A Saturday evening prayer meeting.

“A solemn church meeting for prayer and humiliation on Good Friday. Pastor, deacons confess.

“A solemn meeting with the deacons, to deliver to them an address.

“Catechizing the children in some way or other. To labour much to promote the spiritual welfare of the Church.

“Always write a New Year’s Address, at least begin.

“A mothers’ society.

“Principal defect in pastor.

“*For the Students.*—To lay myself out much for their spiritual welfare; to consider myself solemnly bound to do this. Never a week without one or more at my house. To labour for their good.

“*Public.*—To write, if possible, six essays on subjects connected with professors and young ministers, in Evangelical Congregational magazines; to have a class of Scripture readers.

“*As to my own Personal Habits.*—Learn to think of death not only with composure, but even with something of desire; overcome dread of death and love of life.

“Subdue besetting sins, and become indifferent to the objects of them.

“Rise earlier, more meditation, prayer, devotional reading.

“In family prayer more devout.

“Learning Scripture *memoriter*.

“Consider the propriety of monthly fast.

“All these things I do solemnly promise to review, and to add such others as occur to me, with the intention of deliberately adopting as many of them as I can.

“This paper to be reviewed every Monday morning, after breakfast.

“If God will carry me through my present state of mind, all these things will I solemnly weigh, and practise as many of them as I can ; and as a thank-offering give £50 to some special object, the best I can think of.”

These private thoughts indicate how thoroughly he devoted himself to the service of God, and how anxious he was to be faithful to his holy calling. In 1848 he drew out a similar paper for his guidance. But perhaps the best view of his spiritual state and character may be obtained from his pastoral letters. There he seems to pant after full conformity to Christ, and to wrestle against all besetting sin. There he breathes out his prayerfulness to God for every needed grace and blessing, both to himself and his flock. There he manifests the intense longing that he had after the salvation of his congregation. There he evidences how specially he considered the case of all classes among his people, and how faithful he was to each, the old, the young, the rich, the poor, parents and children, employers and employed. There he appears as a workman that needeth not to be ashamed, rightly dividing the word of truth.

The social duties of Christianity formed a large portion of Mr. James's public instruction. His biographer states that—

“He thought it necessary to show the application of spiritual principles and moral laws to the minutest cir-

cumstances of human life. He was incessantly preaching to particular classes on their peculiar duties and dangers. He did not think it a violation of the dignity of the pulpit to preach to mistresses and servants, masters and workmen, husbands and wives, on their mutual obligations. His ethical sermons were among the ablest that he ever delivered. Whatever truth there may be in the reproach often thrown on the evangelical pulpit of neglecting the inculcation of ordinary moral duties, no one who heard Mr. James frequently would bring the charge against him."

This we conceive to be one of the great functions of the Christian pulpit, and one by no means to be set aside. There have been times when moral duties formed the chief topics of pulpit instruction, when the servants of Jesus Christ delivered the morality of Cicero and Seneca to their people; but though a higher standard is now professed, the plain principles of common morality are never to be in abeyance. Mr. James is a model to ministers in this respect. He felt the great importance of this kind of preaching, and said to his son "not long before his death, that if his time were to come over again, he should preach on moral subjects more often than he had done, though he could not reproach himself with having neglected them."

He felt a deep interest in social reform. He was a friend of the temperance movement, and so early as 1834 we find him writing to that veteran abstainer in America, E. C. Delavan, Esq. :—

"For the sake of the world, my dear sir, and all future generations of mankind, I beseech you to go on in this splendid course of national virtue. I have patriotism

enough to wish this laurel had been plucked by my own country; but since this is not granted to *us*, I rejoice that it is *yours*. It is a precious one. Preserve it from fading by a relaxation of zeal in the cause, and deem not the honour complete till the world shall talk of the United States as a land without a still, and without a drinker of ardent spirits."

Mr. James also practised total abstinence. His medical advisers thought that he injured his health by not drinking wine; but his son remarks, that "he felt, however, so strongly on the matter, as an advocate of the Temperance Society, that when compelled to take it temporarily, he always left it off too soon. Medical views of the virtues of alcoholic liquors have for a long period been very strong; but recent scientific investigations are diminishing the confidence of some eminent physicians in their value in disease, and causing their discountenance in health.

In his work on the "Earnest Ministry," he says, "Would God that those of my brethren who have acquired the habit of smoking, if they cannot leave it off, would abstain from this practice in the houses of their friends, and confine it to their own; would that they did not permit the young inquisitive eyes of the junior members of the families which they visit to see the pipe brought out as a necessary adjunct." Writing to his future colleague, he says: "I forgot to ask if you smoked. If you have contracted this habit, I beseech you to break it. To me it appears of so much importance, that it would tend to disturb our intercourse if you were addicted to this habit. You are not so far committed to it, even if you have begun it, as to find it difficult to destroy the pipe. You

can have but little idea with what disgust and loathing it is regarded by many of our people, to whom your company would be less pleasing if you carried this habit with you." These counsels are wise as became the advice of so good and exemplary a man as Mr. James. We sincerely wish that every minister gave the weight of his influence and example against the two customs of drinking and smoking. There would be an incalculable amount of good effected by the testimony. Leaders of public morals ought to stand up against vices so pernicious to public virtue.

Mr. James was a hearty supporter of the Peace Society, and "he hated slavery with a perfect hatred." Coloured men were welcomed to his table and pulpit; he glowed with indignation when denouncing the crimes of America against her coloured people; and in his letters to his American correspondents earnestly remonstrated with them on their national sin, and urged them to do their utmost for its removal. He took a warm interest in public affairs, and honestly avowed his politics. "He could speak at a town's meeting without preaching; but he never spoke in a manner that diminished the influence of his preaching." It is well when this golden mean is kept. It ill becomes a teacher of religion to ignore public affairs; and it is as unbecoming to see the preacher forgetting his sacred office in the politician.

To the clergy of all branches of the Church John Angell James is a bright example. His single aim, his untiring zeal, his consistent life, his unwavering faithfulness, and his great success, mark him out as a noble illustration of apostolic devotedness to his high and holy calling.

In private life he was always happy, and capable of promoting the happiness of others. He loved to show hospitality to strangers, to his brethren, and to students; but he was no *bon vivant*. He abstained from dining out as much as possible. "He often said he was determined that no one should say of him, that he liked to go out to a good dinner, which he knew was the common reproach of the cloth."

It is a great matter for ministers of Christ to be above suspicion, especially in conviviality and amusements. Doubtless they need their social opportunities and their recreations as well as other men; but in spheres where there is danger, they who are the spiritual guides of others need to be more upon their guard. Henry Venn, who afterwards became so great and useful a minister and evangelist, was very fond of cricket, and the best player at the University. The week before his ordination, he played at a match between Surrey and All England. After winning, he threw down his bat, and offered it to any one who liked. His friends asking the reason, he said, "Because I am to be ordained next Sunday, and I will never have it said of me, 'Well-struck, Parson!'" Mr. Cecil tells us that he learned the importance of this in his ministry. He says, "I fell into a mistake when a young man, in thinking that I could talk with men of the world on their own ground, and could thus win them over to mine." No doubt there is an adaptation of a man to his place, in which the minister is not lost in the gentleman. But a preacher who is a frequent diner-out is in great danger of lowering the standard of his pulpit addresses by the levity of the table.

In public business Mr. James was very punctual. "He was never known to enter the pulpit one minute too late, or to commence the service one moment before the appointed time." He attended regularly all philanthropic and religious committees of which he was a member, and appeared at public meetings where he was expected.

In church polity he was congregational in opinion; but his son informs us that "he wished as much presbyterianism introduced into congregationalism as is compatible with its remaining congregationalism." He thus always managed his church business without difficulty and dissension. He "was saved from mistakes in his pastorate by his habit of always taking advice;" and this he could do without losing authority.

There were united in his character those elements which fitted him to be useful to his fellow-men; and this was the result of diligent cultivation, as well as of natural endowment. He seemed early to apprehend his *forte*, and spared no pains to use it to the best advantage. He fully realized his own idea, and left the impression of his character upon the Church when he passed away. "In some humble degree," he wrote with his dying hand, "I have aimed at usefulness both in my preaching and writing; and God has, to an amount which utterly astonishes and overwhelms me, given me what I have sought. It seems a daring and almost presumptuous expression, but with proper qualification a true one—that usefulness is within the reach of us all: the man who intensely desires to be useful, and takes the proper means, will be useful. God will not withhold his grace from such desires and such labours. Oh, my brother, how delightful

is it, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ! I thank a sovereign God I am not without some degree of this!"

"The chief use of biography consists in the noble models of character with which it abounds. Our great forefathers still live among us in the records of their lives, as well as in the acts they have done, and which live also; still sit by us at table, and hold us by the hand; furnishing examples for our benefit, which we may still study, admire, and imitate. Indeed, whoever has left behind him the record of a good life, has bequeathed to posterity an enduring source of good, for it lives as a model for others to form themselves by in all time to come; still breathing fresh life into us, helping us to reproduce his life anew, and to illustrate his character in other forms. Hence a book containing the life of a true man is full of precious seed; to use Milton's words, 'it is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.' Such a book never ceases to exercise an elevating influence, and a power for good. But above all these, there is the very highest model and example set before us to shape our lives by in this world—the most suitable for all the necessities of our mind and heart—an example which we can only follow afar off, and feel after,—

'Like plants or vines which never saw the sun,
But dream of him, and guess where he may be,
And do their best to climb and get to him.'

"Again, no young man can rise from the perusal of such lives as those of Buxton and Arnold, without feeling his mind and heart made better, and his best resolves in-

vigorized. Such biographies increase a man's self-reliance by demonstrating what men can be, and what they can do ; fortifying our hopes, and elevating our aims in life. Sometimes a young man discovers himself in a biography, as Correggio felt within him the risings of genius, as contemplating the works of Michael Angelo, 'And I, too, am a painter,' he exclaimed. Sir Samuel Romilly, in his autobiography, confessed himself to have been powerfully influenced by the life of the great and noble-minded French Chancellor Daguesseau: 'The works of Thomas,' said he, 'had fallen into my hands, and I had read with admiration his *Eloge* of Daguesseau; and the career of honour which he represented that illustrious magistrate to have run, excited to a great degree my ardour and ambition, and opened to my imagination new paths of glory.'

"Franklin was accustomed to attribute his usefulness and eminence to his having early read Cotton Mather's 'Essays to do Good,' a book which grew out of Mather's own life. And see how good example draws other men after it, and propagates itself through future generations in all lands, for Samuel Drew avers that he framed his own life, and especially his business habits, after the model left on record by Benjamin Franklin. . . . Sometimes a book containing a noble exemplar of life, taken up at random, merely with the object of reading it as a pastime, has been known to call forth energies whose existence had not before been suspected. Alfieri was first drawn with passion to literature by reading 'Plutarch's Lives.' Loyola, when a soldier, serving at the siege of Pampeluna, and laid up by a dangerous wound in his leg, asked for a book to divert his thoughts; the 'Lives

of the Saints' was brought to him, and its perusal so inflamed his mind that he determined thenceforth to the founding of a religious order. Luther, in like manner, was inspired to undertake the great labours of his life by a perusal of the 'Life and Writings of John Huss.' Dr. Wolff was stimulated to enter upon his missionary career by reading the 'Life of Francis Xavier,' and the book fired his youthful bosom with a passion the most sincere and ardent to devote himself to the enterprise of his life. William Carey, also, got the first idea of entering upon his sublime labours as a missionary from a perusal of the 'Voyages of Captain Cook.'***

Mr. James has left on record his views of the great value to himself of the biographies of others. He felt the inspiring influence of bright examples, and was nerved by the contemplation of their devoted and useful career to labour with increasing zeal and hope. "Religious biography," he says, "has been of great service to us all, especially the biography of Christian ministers. Perhaps I may mention some which I have found greatly serviceable to myself. 'Brainerd's Life' has been a standing book, and so has that exquisite gem of biography, Fuller's 'Memoirs of Pearce;' or, going further back, that equally precious little volume, 'Philip Henry's Life,' by his son Matthew; Job Orton's 'Life of Doddridge;' that extraordinary book, 'Payson's Memoirs;' Scott, the Commentator's 'Life,' by his son; and the 'Life of Griffin,' of Portsea, have all been of service to me."

Now that his own life of earnest piety, useful labour, and exemplary grace has been given to the world, by it, though dead, he yet speaketh, and will continue to influ-

* Smiles' "Self-Help," p. 320.

ence for good the rising generations of young men all over the world, and specially where the English language is spoken. It represents a young man in the busy ranks of life realizing a spiritual concern, and becoming a decided Christian. This was the starting-point of his career of godliness and of usefulness. Having this, he was prompted by new motives, and lived for new objects. He was no more his own. He rose to the true dignity of his being. He was a Christian :—

“A Christian is the highest style of man.”

This state elevates us to the noblest position, and it develops our character for the highest service and richest engagement. It is the true relation of man to God,—the true affection of man for man. It makes man worthy of his origin and happy end. It gives him the true manliness among his fellows. It makes him love the truth so as to die for it; it makes him love his brother so as to sacrifice for his welfare. This is the high ideal worth attaining.

In this life we see the earnest Christian acting. As soon as he finds the blessing of true piety, he must be up and doing something to commend it. He would not be rich alone, he would invite others to share that joy which made not himself the poorer. Hence his eagerness to preach, and his zeal in preaching. He was such a minister as Cowper would have described,—

“Would I describe a preacher such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me; I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,

And natural in gesture ; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

Mr. James gave himself to his work with a zeal, perseverance, and energy, that could not, and did not, fail to make impression. He was fitted for his office, and laboured in it like a man that knew what he had to do and was determined to do it well, and reap the success which his soul desired. He was like the warrior whom the poet celebrates, who—

“ Where'er he fought
Put so much of his heart into his act,
That his example had a magnet's force,
And all were swift to follow whom all loved.”

He gave the stimulus to many, and influenced by what he appeared to them to be, they are toiling on to make the world better than they found it. Young men, give yourselves thoroughly to your Christian work. Live it out. Use it for the best advantage. Make the most of it in your positions, relationships, and fellowships. As in business, the man of energy, character, and perseverance is generally successful and influential, so must it be in religion. Be out-and-out what you profess. Be not ashamed of your religion any more than of your business. Push it to do good. You are in a world that needs all your goodness in earnest, loving action. By such means is it to be transformed. It is not so much by splendour of genius as by practical power of goodness. This was emphatically the kind of influence which the great Redeemer sent forth in his apostles. “ It was not,” says Dr. Stanley, “ by intellectual power, like the philosophers of Greece, nor by arms and statesmanship, like the con-

querors of Rome, nor by the influence of a sacerdotal order like the priestly castes of India and of Egypt, nor even by the patriotic zeal and unshaken endurance of their own Jewish ancestors, that the supremacy of the apostles was established. It was by the transforming energy of simple goodness, devoted with childlike faith through a whole life to the service of God and man. One main cause of our difficulty of entering into their writings is the difficulty of realizing to ourselves the style and language of men suddenly called from the lowest and most uneducated stations to speak on the loftiest subjects which can exercise the mind of man. They stand the first and the greatest in that long-protracted warfare in which the weak things of the world have confounded the things which are mighty; in which the palaces of Acre gave way before the unlettered slaves who herded in the Roman Catacombs; in which the kings and philosophers of Europe have been instructed by the peasant from the plough, the workshop, and the mine."

Judged by this test, Mr. James was *a successor of the apostles!* He made the goodness of his own character the great commentary upon his teaching. His pastorate of fifty-four years did not weaken that testimony, though he lived among men of business, quick in discernment, and though he was a man of wealth among those who made wealth their all. His consistent energetic goodness is the great desideratum of the world, and it is within the reach of all through a believed gospel and the free grace of the Spirit.

" Fair are the feet which bring the news
Of gladness unto me;
What happy messengers are these
Which my blest eyes do see?

These are the stars which God appoints
For guides unto my way;
To lead my feet to Bethlehem,
Where my dear Saviour lay.

These are my God's ambassadors,
By whom His mind I know;
God's angels in His lower heavens,
God's trumpeters below."





XIII.

THE REV. DR. COKE,

PREACHER AND FOUNDER OF WESLEYAN MISSIONS.

THE early coadjutors of Wesley and Whitfield have long held a conspicuous position among the memorable; but those who were later in the field, and belonged to the second period of Methodist history, have scarcely received their meed of praise; their lives have not been sufficiently studied, nor have their examples been so influential for general good as they are fitted to become. This is being remedied now, and just as the lives of Wesley and Whitfield have been re-written, so the stories of Coke and Adam Clarke have just been reproduced by the pen of an eloquent biographer. In the study of Dr. Coke's career of evangelism, there is much fitted to instruct and animate the Christian, whether a member or a minister of the Church, —much to rebuke the coldness of zeal, the littleness of effort, which amidst the revived piety and extensive evangelization of those times belong to so many.

Thomas Coke was born on October 9, 1747, at Brecon, in Wales. He was the son of an apothecary, and alderman of the borough, highly esteemed by his fellow-townsmen. In the sixteenth year of his son, the worthy parent entered him a gentleman commoner in Jesus Col-

lege, Oxford, long the favourite resort of students from the Principality. Young Coke was introduced into a new world at the university, and in that sceptical and loose period, nearly lost both faith and morals. Early lessons, however, did not lose their hold upon his conscience, and zeal and study kept him amidst his books, so that he left his Alma Mater in 1768 with respectable attainments, a bachelor's degree, and a good reputation. Though he had been intended for the ministry, yet he passed three years at Brecon in secular life, and even acted as chief magistrate of his native town. His religious views were not by any means clear, but so far as he possessed them, they were honest, and received a considerable impetus from the confessed scepticism of a clergyman, whose sermons had much impressed him. This led his mind to inquire, and to peruse such a treatise as Witherspoon on "Regeneration."

In June 1770 he was ordained deacon, and became M.A. In 1772 he received priest's orders from the Bishop of St. David's. His first curacy was at South Petherton, in Somersetshire. Brought before a congregation who looked to him for spiritual bread, he felt more deeply convinced of his own need of saving grace. His serious thoughts were greatly aided by the faithful conversation of a Methodist preacher, who had taken holy orders, then visiting in his neighbourhood. Light began to dawn upon his soul, and as he saw so he preached, until, in the pursuit of the truth, he and many of his hearers rejoiced together in an accepted Saviour.

A new turn now took place in the parish. The curate preached extempore, and with earnest desire to save souls. The church became too small for the interested

hearers, but the churchwardens were offended at the Methodism, and refused to provide more room. Mr. Coke was not repulsed by this opposition. He built a gallery at his own expense, as he had a large fortune, and continued his evangelistic work, by which many souls were born to God.

At this time Methodism was fifty years old; it had 55 circuits, 155 travelling preachers, and 40,000 members in the United Kingdom. Hitherto Mr. Coke knew nothing of it. He had been a rather high Churchman, had no sympathy with Dissenters, had just passed D.C.L. at Oxford, and had hopes of ecclesiastical preferment. Even in his early inquiries, he would only condescend to meet a Dissenting minister who had offered him spiritual aid on neutral ground,—neither in his own house nor in the other's, but at a farm-house in the country. However, as his spiritual state was changed, other revolutions in sentiment were preparing. He got the loan of some of the works of Mr. Wesley and Mr. Fletcher, and was filled with desire to become acquainted with the great evangelist. An interview took place between Wesley and Coke in August 1776 near Taunton. Already he had been longing to extend his labours beyond his parish, and expressed as much to Mr. Wesley, but was advised meantime to adhere to his parochial duties. His circumscribed sphere was soon made uncomfortable; for as he attempted to make his labours more effective for good in the parish, a fierce opposition was organized, the rector dismissed him, and the churchwardens intimated his dismissal the next Sabbath after the service, in order to prevent a farewell sermon, and in their triumph rang the bells of the church as he passed out of the door.

This brought a crisis in his life ; but he did not delay decision. He cast in his lot with the Methodists, and attended their Conference in Bristol in 1777. He was then in his thirtieth year, in the full vigour of manhood. He entered upon his work with a zeal which never flagged, and an energy that never tired.

Mr. Wesley was now eighty years of age, and found much assistance in Dr. Coke, who aided his correspondence, and shared his burden. During the first seven years of his Methodist work, he travelled and preached and wrote under the direction of Mr. Wesley, and proved his fidelity to the Master whose service he had chosen, and as an evangelist made full proof of his ministry.

A missionary spirit early fired the soul of Dr. Coke. Much as he laboured, and he did it heartily, in the various circuits at home, he had longings for a wider range, and he was honoured to accomplish great things for the extension of Wesleyan Methodism throughout the world, especially in the colonies and in India.

America received two missionary preachers from Mr. Wesley in 1769, when Messrs. Boardman and Pilmoor went across the Atlantic, and two more in the succeeding year, when Richard Wright and Francis Asbury arrived. Asbury was then in his twenty-sixth year, and he continued to labour during forty-four years over the length and breadth of the continent. His name, his memory, and his influence will ever be associated with the Church of God in America. More labourers followed, and others were raised up. It soon became evident that the Methodist societies there should be constituted into a Church, which was not the design of Wesley with regard to the societies at home. The form of government chosen was

the Episcopal, and Dr. Coke was set apart as bishop or superintendent, with power to ordain as his colleague the devoted Francis Asbury. This occurred in 1784. Dr. Coke sailed in September of the same year, and arrived at New York in November. He preached in many places, and held a conference on the 25th of December in Baltimore. There were sixty preachers present. Mr. Asbury was ordained deacon, elder, and bishop successively. A constitution of the Church and a form of discipline were prepared, arrangements for the government of the Church, and the education of the young, drawn up, and plans for the preachers framed. Thus began the orderly progress of a Church which has increased and extended in a marvellous, even an unparalleled degree, during the years that have since intervened. In 1784 they had 83 preachers, and 14,986 members. In 1858 they had 8936 ordained ministers, 12,437 local preachers, 1,662,000 members, 677,217 Sunday scholars, under 129,368 teachers, along with a population, more or less in connection with them, of *seven millions*.

In furthering the work of the Methodist Episcopal Church in America, Dr. Coke crossed the Atlantic eighteen times, during the currency of twenty years. On these visits he not only presided at conferences, but he itinerated through many States, amidst dangers, toils, and sacrifices that are almost beyond experience now. But he could say with St. Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." He was highly esteemed by the American Methodists, and was eminently instru-

mental in consolidating their Church. On his many voyages, also, he was much blessed to passengers and crews, though tried and persecuted by some.

During his intervals in England he was constantly itinerating. Having been so much associated with their great founder in his declining days, and being a clergyman of good position, he was looked up to with high respect after Mr. Wesley's death. There was none who filled the same place as their illustrious leader, but Dr. Coke was frequently secretary of the Conference. When the question of ordaining ministers to dispense the Lord's Supper in their own chapels was discussed, Dr. Coke was strongly in favour of full ecclesiastical action being taken by the Methodists. They had been repudiated by the Established Church. Why, therefore, should they not have all the ordinances among themselves? Indeed, it was essential to the new generation, who had never belonged to the Church of England, that this should be done. Ireland was often visited by him. He presided generally at the Conference. Scotland and Wales also shared in his travels, preaching, and benevolence.

Missions in the West Indies were founded by Dr. Coke. He was unexpectedly driven there by a storm in one of his voyages to America. But he was providentially led to introduce the gospel of Christ by means of Methodist preachers. Some efforts had been made in Antigua by the Speaker of the House of Assembly, and many souls had been awakened. Dr. Coke ordained a minister to labour among the negroes, and preached often himself. He also got openings in the other islands, many of which he visited, and introduced missionaries. Sore trials and bitter persecutions were experienced by these

labourers for preaching to the negroes, but Dr. Coke was always ready to make representations to Government, and often succeeded in arresting the hand of the oppressor. He was an uncompromising advocate of the freedom of the slave, and ever denounced slavery, both in America and at home.

To sustain the missions abroad, our veteran superintendent begged all over the Methodist societies. The cause, in a great measure, depended on his personal appeals. But he never wearied. Disposed to give very liberally himself, he had no scruple in soliciting the aid of others. "He stooped to be the very drudge of charity, and pleaded the cause of a perishing world from door to door," is the eulogium pronounced upon him by the author of the "History of Missions."

His great undertaking was a mission to Ceylon. In this he long stood alone. Conference feared the expense, and was slow to acquiesce in it. He pleaded with great earnestness that it might be taken up. "I am dead to Europe, and alive to India," were his words. Toward the close of the day the case assumed an unfavourable aspect. The doctor went home with depressed feelings. He spent the night in prayer. Next day he renewed his appeal. He offered himself, though sixty-four years of age, to the work, and, if necessary, £6000. Few spectacles in Church history are more sublime or moving than this. Conference could resist no longer. The Indian mission was organized, and Dr. Coke, with six associates, appointed to Ceylon. He prepared for embarkation with all speed, and sailed on December 29, 1813. He preached at Portsmouth a farewell sermon, from these words, "Ethiopia shall soon

stretch out her hands to God." In that discourse he said, "*We can appeal to Heaven for the purity of our motives, and we look to eternity for our final reward.* Full of this conviction, we trust that God, having made us instrumental in turning the hearts of the disobedient to the wisdom of the just, will give us our part in the first resurrection, that on us the second death may have no power." During the voyage he was busy at his studies, and full of his grand purpose. He loved the leisure. "Yet," he wrote, "I cannot repent of the thousands of hours which I have spent in at once the most vile, the most glorious drudgery of begging from house to house. The tens of thousands of pounds which I have received for the missions, and the beneficial effects thereof, form an ample compensation for all the time and all the labour." He felt clearly called to go to Asia; but only the will was accepted. God left the labour to other hands, and Dr. Coke's voyage from England was to Emmanuel's land. On the 3d of May 1814, the lifeless body of the great evangelist was on the cabin floor. He was buried in the sea, and his body was left to float amidst the waves—whose restless motion, in their bene fient work, are the fittest emblems of the life he consumed and the missions he established for evangelizing the world. His fellow-labourers were appalled by the providence; but amidst many trials, unexpected and unprovided for, God led their way to Ceylon; and now, of the 500 Buddhist temples in Baticcaloa when they began their work, there are only fifty remaining, and these going also to decay. The mission was of God, and many saved souls bless the memory of Dr. Coke.

In April 1805, Dr. Coke married a lady of piety, who

joined an ample fortune to his for the advancement of the cause of Christ. She was taken from him by death in 1811. He afterwards married again, but it was only a year until death left him alone. His consolation under such bereavements was the work of the Lord, to which he seemed to give himself over. In this his liberality was princely. His fortune was about £1200 a-year, but he sacrificed it in the cause he loved, in travelling, in chapel-building, in yearly subscriptions to missions, and in publishing. But his whole soul and body were laid on the altar, and "he traversed the world," says Dr. Etheridge, "to make the children of the earth hear the tidings of redeeming mercy, and through his efforts, directly or indirectly, vast multitudes had heard, and heard to salvation. In England, Scotland, Ireland, and Wales, his agency and influence had greatly contributed to build up and invigorate for a world-wide beneficence the religious communion to which he had plighted the devotion of his life; while by his successful appeals in private and public in creating funds for the work, and amid the dangers and privations of foreign travel, as the pioneer or companion of the missionary, he had carried the institutions of the gospel to the broad regions of the Western continent, from Nova Scotia and Newfoundland in the bleak north to the southern savannas of Georgia and Carolina." To the Channel Islands, France, Sierra Leone, the West and East Indies, he conducted missions, and it may be said that one of the noblest and most beneficent institutions of the modern Church, the *Wesleyan Missionary Society*, is the monument of Dr. Coke.

What though the spicy breezes
Blow soft o'er Ceylon's isle,—

Though every prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,—
Shall we to men benighted
The lamp of life deny?
Salvation! oh, salvation,
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

LIEBER.





XIV.

THE REV. JOHN KENNEDY OF KILLEARNAN, ROSS-SHIRE.

HE religion of Christ, though everywhere the same, because it proceeds from one fountain, yet reveals itself in varied aspects, according to the character and circumstances of a people. The Asiatic Christian manifests something different from the European. The Saxon differs from the Celt. In Wales and in the Highlands of Scotland, evangelical piety has taken large possession of the Celtic people, and some of the finest illustrations of its graces have been given in “a great cloud of witnesses.” Highland godliness is, however, least known to the Church at large. Locality and language have shut it out from the cognisance of the Christian world. We shall endeavour to make our readers familiar with some of its features as exhibited in “a burning and shining light,” who embodied the piety while he adorned the ministry of his Highland home.

Ross-shire was late in being blessed with the Reformation from Popery. Priest and chief long kept the people in darkness and serfdom. Even in the seventeenth century, the records of the Presbyteries testify to the fact of animal sacrifices being offered on the 25th of August to Mourie, an object of devotion, whether pagan or Papist

is not known. There was little improvement during the period when Episcopacy was forced upon the country. Very few ministers—though these few were eminent—were faithful. Most adapted themselves to the change. It was the same at the Revolution in 1688. Episcopal clergymen became Presbyterians without scruple, to retain their livings.

The best days of Ross-shire began with the eighteenth century. Evangelical ministers got parishes, and God gave an extensive revival. Many souls were awakened, and men raised up to aid the labours of the earnest clergy. These “men,” for so are they distinguished from the “ministers,” are peculiar to the northern counties. They were persons of sincere piety and rich Christian experience, and were able to address a meeting with much effect. The chief public occasion in which they appeared was the Friday before the annual communion, when they spoke to a question of experimental religion proposed by one of them to the meeting. The minister presided, called upon “the men” to speak or pray, and summed up and applied the whole. These fellowship-meetings have been long and largely blessed in Ross-shire. On communion occasions, several thousands assembled from many neighbouring parishes, and meetings were held—something akin in design to, though more sober than, the American camp-meetings. They were the spiritual feasts of the district, and much Christian fellowship and edification were gained by them.

The religion of Ross-shire was highly doctrinal and experimental. It had much of the closet and of the family, and thus produced deep Christians and nurtured a godly seed.

The Rev. JOHN KENNEDY was one of the eminent saints and ministers of the county. He was born in 1771, in the parish of Applecross. His father had been partially educated with a view to the ministry, but did not go forward. He was a man of decided piety, and dedicated two sons to the sanctuary, and had the happiness of seeing them in the holy ministry,—workmen who needed not to be ashamed, rightly dividing the word of truth. He trained his children with conscientious fidelity. John had strivings of the Spirit in early life, but not till his twenty-fourth year did he fully experience conversion. After the tuition of the parish school, he studied arts and theology at the University and King's College, Aberdeen. He was licensed to preach November 24, 1795. His gifts and graces were so marked that one of the godly ministers said, "The Lord made a preacher of John Kennedy."

For some time he discharged the duties of schoolmaster in the parish of Lochcarron, preaching occasionally in his native Gaelic as opportunity afforded. Two years afterwards, he was appointed to supply the parish of Lochbroom, whose minister was under suspension. The Lord blessed his labours, and gave him many souls for his hire. In 1802, he became missionary minister at Eriboll. He had to officiate in several districts, as the people were thinly scattered over a large territory. There were no roads, but he was a good pedestrian, and often walked twenty miles to preach a sermon. He was very highly prized by his people, who felt deeply when he was appointed assistant in the parish of Assynt. In his new sphere he was greatly owned of God. His predecessor—then alive—had been a careless minister, and

scarcely a moral man. The clear gospel and exemplary life of Mr. Kennedy were quite new to the people. Great power attended his preaching, and "there were then converted unto God many young men, who, to old age, and in various districts of the Highlands to which they were scattered, bore fruit, to the praise of the Lord and to the good of his Church. Assynt then became a nursery of Gaelic schoolmasters and catechists, who were afterwards transplanted throughout the north and the west, and were known as 'trees of righteousness, the planting of the Lord,' wherever they were placed." Thus he became creative as well as useful, and moulded many to extend his influence for the good of souls.

In 1813 he was translated to the parish of Killearnan, on the northern shore of the Beauly Frith. Here his labours abounded, and were all conducted in the spirit of his first text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "He preached thrice every Sabbath, held a fortnightly meeting on Monday, and delivered a monthly lecture on Thursday. He catechized his people every year, and visited the sick as occasion required, or as the Lord might direct him." In his public work he was ever happy. "I wish I could enjoy preaching as you do," said a brother minister to him; "to me it is comparatively a toil." "No wonder," said Mr. Kennedy, "that I should enjoy it, for if ever I had foretastes of heaven's own joy on the earth, it was while preaching Christ crucified to sinners;" "and never," as he again remarked, "did I truly preach the gospel but while I felt that I myself was the greatest sinner in the congregation." We may not wonder that he was honoured to pilot many souls from "Cape Wrath to the Cape of

Good Hope," as one of the Highlandmen characterized the saving change.

In Killearnan there was a colony of Episcopalians, whose clergyman was much opposed to him, and attempted publicly to abuse him after a diet of catechizing. Mr. Kennedy spoke a word to the conscience of his opponent, which shortly afterwards brought him to the manse, asking, "What must I do to be saved?" Many persons from neighbouring parishes, where the gospel was not so fully preached, attended his ministry. Some came as far as twenty miles each Sabbath, and one even thirty miles. These had all great thirst for the gospel, and their earnest labour to become acquainted with its saving truths under a faithful instructor developed them into eminent Christians. They were useful in their own spheres by their holy lives, and they were unceasing and greatly prevalent in intercession. Happy is that minister who has such anxious hearers and such a praying people. He cannot fail to be full of unction and of blessing. It is thus that the pulpit can realize its greatest power and fulfil its highest office.

The communion season in the summer drew very large numbers to Killearnan. As many as ten thousand have assembled, and of these two thousand sat down at the table of the Lord. They met in the open air, in a large quarry, where all were able to hear the voices of the preachers. These spiritual festivals began on the Thursday, which was a day of humiliation and confession of sin. Mr. Kennedy usually preached on that day, in Gaelic or English. He had several excellent ministers to assist him on the occasion. On Friday, he presided at the fellowship-meeting, when "the men," of whom

there were many, spoke "to the question" in Christian experience. Their varied gifts and holy unction, both in speaking and prayer, contributed much to the edification and to the interest of the large assembly. Some spoke with tears, as they dilated on the love of Christ. Some were as an alabaster box broken in the midst of the people, as the fragrance of Christian grace was poured from their lips. Some dissected the doctrine in the question ; and some analyzed the experience it suggested. Others would point out dangers to faith, or suggest motives to duty, or correct and recall the backsliding. It was the communion of saints, on these days of "the men." On Saturday there were sermons by the Rev. Dr. Fraser of Kirkhill, on the Priesthood of Christ, and by Dr. Macdonald, "the Apostle of the North." On Sabbath, Mr. Kennedy preached the action sermon, as the discourse before the communion is called. Several other ministers preached in the tent in succession to the many thousands, and served the tables by giving addresses previous to and after breaking bread and pouring out wine in memory of the death of Jesus. On Monday the feast was ended, by sermons on "the life, privileges, duties, or prospects of believers." During this period great hospitality was shown by the parishioners, and prayer-meetings—often extending all through the Saturday or Sabbath nights—were held. On the strength of that bread, the company separated, communing as they went, and repeating the language of the 84th Psalm—"A day in thy courts is better than a thousand!"

Mr. Kennedy was strongly averse to Catholic Emancipation, and the Act of 1829 wrung many a groan from his heart, and many a gloomy utterance from his pulpit

addresses. He was ardently attached to the spiritual independence of the Church, and the right of the Christian people to elect their pastors, though he "expressed his fear that they were not qualified to use it" He anticipated the Disruption, though he did not live to see it.

His last days were as industrious as his first ; but he often spoke of his death, and prepared his people as well as himself for that event. His last text on the Sabbath was Rev. iii. 20, and on the Tuesday evening he preached one of several discourses from, "We are come to God, the Judge of all" (Heb. xii. 23).

His illness was of short duration. When it came, he laid himself down to die. "His work was done, he knew that his eternal rest was nigh; and with his eye fixed on the glory that was dawning on his vision, he awaited with joyful expectation the coming of death. His only reply to all inquiries about his health was, 'I'll soon be quite well!'" On the Sabbath evening, 10th January 1841, he passed away to glory, where he was made *quite well* and happy for evermore. He had finished his course with joy, and the ministry which he had received of the Lord Jesus, after forty years of faithful service.

Many of his people came to take a last look of their beloved minister; and amidst the tears of thousands they laid him in his grave. He wrote no books, but his memory is embalmed for ever in many living epistles who were the seals of his ministry. He inscribed many prayers on the tablets of the Divine remembrance ; and how many may be reaping now the benefit of these earnest intercessions! He was one of a band of faithful ministers, whose labours transformed the county of Ross, and be-

queathed so large a band of earnest worshippers as now fill the churches of that denomination to which almost all the people adhere. He was eminently holy, and it is becoming that the pen of his like-minded son should have preserved his spiritual character in a volume by which "being dead, he yet speaketh." In these days of revival, may many be led by a conversion as real to a piety as deep and distinguished, and a ministry as abundant in labour and as useful to souls as characterized the minister of Killearnan! **"WE DESIRE THAT EVERY ONE OF YOU DO SHOW THE SAME DILIGENCE TO THE FULL ASSURANCE OF HOPE UNTO THE END: THAT YE BE NOT SLOTHFUL, BUT FOLLOWERS OF THEM WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISES!"**

There was a sadness at my heart, and He
 Knowing its bitterness, drew very near
 Folding me in His arms, and soft and clear
 His voice told through the silence thrillingly
 Of "love that passeth knowledge." Straight from me
 I felt the cloudy shadow disappear,
 And to its place sent back the coming tear,
 While I, reposing on that mystery
 Of love ineffable, contented gazed
 Upon His even sky's pale pensive blue,
 And murmurously my lips their gladness phrased
 In words which still came thronging ever new,
 And all night long my heart one song upraised:—
 "On the bruised reed most freshly falls the dew."





XV.

THE REV. JOHN MORISON, D.D., LL.D.,

MINISTER OF TREVOR CHAPEL, LONDON, AND EDITOR OF THE
“EVANGELICAL MAGAZINE.”

THE evangelistic labours of James Haldane proved the means of spiritual life to many throughout Scotland, and in the spheres where spiritual darkness had most prevailed, some of his greatest trophies were won. Aberdeen and Banff were counties that lay long in the shadow of death. At the period of the covenant, few witnesses for the truth were there, and the curates who supplanted the persecuted clergy of the Church of Scotland had not many to disturb them. When the Revolution of 1688 came, and the liberality of the Presbyterian Church permitted conforming curates to retain their parishes, the district referred to was blighted by an unevangelical and careless ministry which left its influence for generations. Nor was there much improvement when the cures were supplied by thorough Presbyterians. Coldness had by that time settled upon the Church. Winter had set in, and the latter end of the last century found these districts still devoid, to a large extent, of evangelical light. Nor had the awakening become general till much later, for when a minister of our acquaintance was asked by Dr. Chalmers, where

he studied theology, he replied, at the Universities of Aberdeen. "Frigid zone!" said the Doctor. Some of the seceding ministers had gone into that district, however, and a few had profited by their preaching; but there remained much to be done. Captain Haldane visited Banff in 1797, and held an open-air service for the preaching of the gospel. Among his hearers was a child six years of age, who was much impressed by his earnest manner and fervent appeals. That child was John Morison, afterwards the honoured minister of Trevor Chapel, London, and for thirty years editor of the *Evangelical Magazine*.

The serious impressions thus produced never wore away, and, after ten years, bore their fruit in the spiritual awakening of the youth. As a result of Mr. Haldane's labours, a Congregational Church was established in Banff, and thither the family of John Morison were wont to go, and there the youth was born again.

The subject of our sketch was born on the 8th July 1791, at Millseat, in the parish of King Edward, Aberdeenshire. His father was a man of very superior mind, and shortly after his son was born became decidedly pious. The vigour of his mind and depth of his feelings characterized his godliness, and he became an honoured instrument of usefulness to the cause of Christ in the locality where he resided. He joined the Secession Church, but felt its terms of communion by covenanting too narrow for his liberal soul. He therefore united himself to the Independents, and made his house the temporary home of many earnest evangelists.

After the usual period of instruction in the parish school, where he was initiated into the classics, as well as the common elements, young Morison was apprenticed

to a watchmaker in Banff. He attended the ministry of the Rev. Joseph Gibb, at the Independent Chapel, and was brought to the Lord Jesus, by means of his pastor's faithful and affectionate instructions. Of his first communion he thus spake at his ordination, "I shall ever remember, to the latest moment of my mortal existence, and even when death shall have broken all those ties which now bind society together, the unspeakable delight which I experienced the first time that I sat down at the table of the Lord, after I was received as a member of the church at Banff."

His new life was soon active in the service of the Lord. He gathered a large class of persons—some of them twice his own age, and taught them the way of salvation. He often accompanied his minister to the neighbouring villages, and acted as precentor. His abilities for public usefulness manifested themselves so strikingly to Mr. Gibb, that he urged him to devote himself to the holy ministry. It was with great diffidence that the purpose was entertained, nor did it gain his full consent until he allowed his case to be submitted to two ministers, who afterwards rose to eminence in the Church of Christ, and who were then visiting Banff. They were Messrs. Wardlaw, afterwards of Glasgow, and Philip, afterwards of South Africa, and both honoured as doctors of divinity. They strongly advised him to study for the ministry, and he at length consented.

In 1811, he entered Hoxton College, and remained there for three years and a half, profiting greatly from the prelections of his respected tutors. During this period he often exercised his gifts in preaching, and thus qualified for public address, as well as for learned ex-

position. In 1815, he was ordained to the ministry of a Congregational Church in Sloane Street, Chelsea, but on account of a hyper-Calvinism prevalent among the members, his usefulness was soon marred. He therefore retired from an uncongenial atmosphere, and resolved to establish a congregation in the neighbourhood where he would be less trammelled. His efforts was successful. Trevor Chapel, in which he ministered till his death, was opened in December, 1816. There God prospered him with spiritual fruit. In 1829, he could say of his communicants, that "full two-thirds of them have been brought to the knowledge of the truth, under my feeble labours." In 1834, he remarks, that during three and a half years, one hundred and fifty had been received into fellowship, one hundred of whom were the seals of his ministry. There were struggles in the early history of the chapel, the congregation was small, and the income scanty for a minister with a family—Mr. Morison married in 1815. Faithful labour was at length rewarded, and in 1848, besides the support of the ministry among themselves, his people collected nearly £400 for the cause of missions abroad. In 1832, the University of Glasgow gave him the degree of D.D., and an American College conferred on him the degree of LL.D.

Dr. Morison gave much attention to the young of his flock. In 1817, he established Sunday schools, and shortly after, a society for their support. Its efficiency was studiously promoted by him, and he felt intensely desirous to see more conversions as the result of the labours of Christian teachers. He did not think the success equal to reasonable expectation. He had passed some ten thousand scholars through his schools,

yet how few joined the Church. He regretted that generally so many of the senior scholars were not preserved to the Church, and wished that members of congregations would watch more anxiously over those who were about to pass from the class into the temptations of the world. Every year he preached an annual sermon to the young, and in the preface to one of these discourses, published in 1842, he could thus write: "The author desires most humbly and devoutly to acknowledge the special tokens of divine favour which have attended his annual sermons to the young. For twenty-six years it has been his unspeakable happiness to find that *every successive discourse has been blessed to the conversion of souls.*" What encouragement was this to effort on behalf of the rising generation! Might not much more be expected if a monthly as well as an annual sermon were preached to the youth of each congregation. "The Spirit of God blesseth the reading, but especially the preaching of the word," and more conversions might be looked for, were such an effort earnestly put forth by those who are as ministers specially charged to "feed" the "lambs." This matter is growing in importance, and deserves serious consideration.

Dr. Morison took great interest in *young men*. Occasionally he addressed them in a special course of lectures, and it was no small success to find on Thursday evenings, when these were delivered, between "four and five hundred full-grown well-dressed young men to hear them." Candidates for the ministry found in him a congenial friend, and many received great kindness and useful counsel at his hospitable board.

Missions early secured his regard, and, as a director of

the London Missionary Society, he evinced peculiar interest in the labours of those who had gone among the heathen to preach "the unsearchable riches of Christ." He was ever ready to advocate their cause, from the pulpit, the platform, and the press. One of his daughters became, in 1839, the wife of a missionary—the Rev. Dr. Legge, of Hong Kong—and manifested in her devotion and labour how largely she had been imbued with the missionary spirit in her home at Brompton. We had once the pleasure of seeing three of her husband's Chinese converts admitted to the Church by baptism.

Dr. Morison is entitled to a place among "eminent evangelists," by his literary efforts to spread the gospel. The preacher can only reach a limited number. The itinerant can seldom again reach those whom he has once addressed. But the periodical writer can gain the attention of many thousands, and again and again get entrance to their thoughts and feelings. In the calmest moments, and in the solitude of a chamber, the monthly magazine is read; and it can make its appeals directly to the heart and conscience, while it enlightens the mind by more than a passing sound. It can be reperused, and all its subjects leisurely thought over. It was Dr. Morison's high honour to edit the *Evangelical Magazine* for *thirty-two years*. For a time he assisted the Rev. George Burder in conducting that valuable periodical, but in 1824 he was appointed editor, and he continued until his death. It stood almost alone for a considerable time; it commanded a catholic sympathy, and had a good circulation. It diffused much gospel truth and missionary intelligence, and was calculated to stimulate thought and call forth activity. Who can tell how ex-

tensive and how permanent has been its influence, and how much many thousands throughout a generation may be indebted to the faithful editor. While he stimulated country ministers, like Dr. Hamilton of Strathblane, and refreshed missionaries, like Henry Martyn, he quickened the piety and prompted the liberality of the Christian people who perused it. In an age like the present, when periodical literature is so largely used as the daily sustenance of myriads of minds, there are few positions so influential or so responsible as that of an editor. Dr. Morison fully realized his high office, and fulfilled it to the satisfaction of all concerned. He received several testimonials from the trustees of the magazine, in token of their gratitude, and continued to be admired by numerous readers. It was not the least of the subsidiary benefits of his labours that, by the profits of the magazine, many a minister's widow's heart has been made to sing for joy. By its portraits of eminent servants of Christ, it also contributed to the family love of the members of Christ.

Several separate works proceeded from Dr. Morison's fertile and busy pen. In 1822 he published a volume of "Lectures on the Reciprocal Obligations of Life; or, a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties." In 1827-32 he produced an "Exposition of the Book of Psalms, Explanatory, Devotional, and Critical," in three volumes. In 1836 he published a "Book of Family Worship," which contained prayers for every morning and evening throughout the year, and of which twenty thousand copies have been circulated. This was followed, in 1839, by a history of "The Fathers and Founders of the London Mis-

sionary Society." "Counsels to Young Men on Modern Infidelity," "Lectures to Young Men," "Counsels to a Newly-Wedded Pair," were also published by him. The latter has run through fifty or sixty thousand copies, and is, admirably calculated to effect the object designed. By these books Dr. Morison extended his Christian influence and usefulness, and, after he has slept with his fathers, his prayers still rise in many families and his counsels still guide the dearest relationships of life.

The later years of Dr. Morison were shaded by suffering and trial. His "friends often wondered how he found time and possessed strength for the amount of work which he accomplished. Now the fact is, strange as the statement may seem, that even his busy brain and industrious hand would have been altogether inadequate to the performance of so much labour but for the necessity imposed upon him by disease! For nearly twenty-five years of his life he was so afflicted by asthma that he was oftener than otherwise compelled to leave his bed by two or three o'clock in the morning; and although refreshed by occasional slumber on his chair, it was no unusual thing for him to have done a hard day's work with his pen before the arrival of the breakfast hour, and at the breakfast table he would appear as fresh and cheerful as if he had only just risen from the enjoyment of unbroken rest."

His affliction was eminently sanctified. He realized the consolation of Christ and the support of grace. Hence he was able to comfort others in a skilful manner. Bereavements set in upon his family very thickly. In 1827 he lost an infant son. Various sore afflictions followed. In 1836 his son James was removed, but not

without tokens, most encouraging and comforting, of his sure interest in Christ. In 1843 he had to part with another son. In 1846 his eldest son was brought home from Australia, where he had received a sunstroke, in the hope of recovery from skilful treatment; but, alas! he has since been mentally unconscious. In December 1852 his son Alexander departed this life, and, while his corpse was yet unburied, intelligence was received of the death of Dr. Morison's eldest daughter, Mary, at Hong-Kong.

In 1850 Dr. Morison was elected President of the Congregational Union of England and Wales; but he was unable to discharge the duties of chairman at the autumnal meeting. In 1853 he met with a serious injury from the upsetting of a cab. His health, which had suffered so much for many years, and which had been tried by many bereavements, now gave way. He was able for occasional duty, but a tendency to be for hours in a state of fainting induced him to think of obtaining the services of a colleague. At length his mind succumbed to the diseases of the body, and from January to August 1856 he could neither read nor be read to. The asthma returned in September, and with it temporary relief; but he was never able to resume his work. During 1857 and 1858 he suffered much, and was not able to walk. "The last six months of his life," we are told, "were the happiest of the two-and-forty months which he spent in his sick-chamber. Though his body was feebler, his mind was less affected by his sufferings." Though he could say to a friend, "At this moment there is not an inch of my body which is not full of agony," yet his soul was placid and patient. "I am not afraid

to die," he said to his doctor; "but I am afraid to live." "He lay," says the Rev. Dr. Miller of Birmingham, "a sinner needing Christ, but consciously safe in having found Christ." "On his dying bed, as in his pulpit, there was a firm grasp of the gospel in all its simplicity as a salvation for lost sinners, and a true love, rising above all questions of conformity and nonconformity, for all the people of Christ. Truly did I love him. I owed him much." At length, having, on the 12th June 1859, bade farewell to his grand-daughters, about to sail with their father to China, on the 13th, while their vessel was bearing them away, his soul anchored in the celestial land. Conflict with pain was over, and sorrow was for ever removed from his sunny spirit. Doubtless, many whom he had taught the way to paradise thronged to the gate of heaven to hail their shepherd home.

" Servant of God, well done !
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy."





XVI.

THE REV. DR. BURNS,

MINISTER OF KILSYTH.

ALMOST all the great religious societies, which have done so much to extend the knowledge of Christ at home and abroad, were originated about the beginning of the nineteenth century. A minister of evangelical views and devout longings must have gazed upon the rising and spreading light of these Christian institutions as the traveller beholds the dawn of day, when the sun first gilds the mountains, and then spreads his glory far and wide. Dr. William Burns began to preach the gospel of Jesus Christ in the year 1799, and he continued to do so until 1859; and throughout the long period of sixty years was, from the platform of an intelligent manhood, an interested observer of the signs of the times, and bore his part in the Christian enterprises which have grown to such magnitude and wrought such blessings. He moved in a quiet sphere, but it was such as the evangelists of the cross generally occupy. He pursued no brilliant course to which he attracted the attention of the busy world, but his path of usefulness, as well as of holy living, was "as the shining light, which shineth more and more unto the perfect day." In his parochial ministry he did the work

of an evangelist, and realized the highest reward in the salvation of many souls, which has linked his parish and his name indissolubly with the history of the revival of religion. For these reasons his biography has been given to the public, and we rejoice to have an opportunity of embalming in these pages the memory of one whom we revered and honoured as a father in the Church of our own ancestry and affection.

WILLIAM H. BURNS was born at Borrowstounness, a small port on the Forth, in Linlithgowshire, on the 15th February 1779. He was the fifth of a family of eight sons, seven of whom followed learned professions—three becoming lawyers, and four entering the ministry of the Church of Scotland. They had the inestimable privilege of a godly parentage, and were descended from a clerical ancestry. The eldest of these brothers seems to have been sanctified from the womb, and to have had an early love for preaching. A pulpit was a child's toy in the family, which each mounted successively, and, having purchased at home a good degree, went forth actually to occupy important places in the Church of God.

William Burns was thus trained to the ministry from the very nursery. It pleased God early to touch his heart, so that he dedicated himself to the sacred office in his tender years. His education was promoted for that end, and in 1791, when only in his thirteenth year, he began his under-graduate career in the University of Edinburgh, where he was a fellow-student of the veteran Lords Campbell and Brougham. In the year 1795, he entered upon the study of theology, which he prosecuted for four years with much diligence. He cultivated the heart as well as the intellect, and by the society of the

godly, by his own decision of character, by the influence of a few evangelical ministers in the city of Edinburgh, and by the grace of the Holy Ghost, he was fitted for the work of the ministry.

The evangelical tide was then beginning to rise in the Church of Scotland, but the majority of students as well as of clergy were on the Laodicean side. Young Burns had to take up his cross in order to follow Christ; but he did so, and bore the reproach for the Master's sake. He was one of the small but earnest company then coming forward in the Church whose views were evangelical, and who burned with desire to save souls.

He began his pastoral life in the parish of Dun in Forfarshire. The descendant of the noble reformer, John Erskine of Dun, was the patron of the living, and was led to present Mr. Burns by a singular circumstance. One of the parish ministers of Brechin was the elder brother of the subject of our sketch. He naturally felt anxious for the settlement of his own kin, and, hearing that there was an assistant wanted for the parish of Dun, wrote to the patron. The laird was particularly fond of a good letter, and was so well pleased with the epistle of the applicant, that he took horse next morning to Brechin and called at the manse. "You have sent me an excellent letter, Mr. Burns—a most excellent letter; and you had better just send down the young man, and give us a trial of him, making no promises in the meantime." Thus the way was opened, and after twelve months' acceptable labour in the parish, a presentation was issued in his favour, to be assistant and successor to the venerable clergyman, then laid aside.

In that sequestered spot, Mr. Burns laboured for

twenty years. He married in 1806, and in 1808 buried his first-born son. His ministry was not marked by any special success ; but it was faithfully discharged. He preached the glorious doctrines of grace clearly and simply. He visited the people, exhorted and prayed in every house, and held regular diets of catechizing. He was specially solicitous about his own growth in grace, and sought to be more and more devoted to his work. Thus he was preparing for another sphere, where he required all his wisdom, and obtained all his desire. Nor were his labours without fruit in Dun.

In the year 1821, he was presented to the parish of Kilsyth—much more populous than Dun, and inhabited by a more intelligent people. Sin abounded in the district. “Intemperance was fearfully prevalent. Interwoven with all the immemorial customs, and familiar incidents of daily life, it had grown into a kind of institution—an integral element of the existing social system, all ranks and classes were more or less affected by it.”

Many did not go to church, and irregular attendance had grown to be a habit. “Oh,” said the factor one day to the minister, “that has always been the way here. The apostle Paul himself could not bring the people of Kilsyth out in a full meeting three Sabbaths running.” Mr. Burns mourned over the evils which he observed, and resolved, by the blessing of God, to attempt to remove them. He began a regular visitation of the families of the parish—a practice he continued as long as he was able. He instituted Sabbath schools, adult classes, prayer meetings, temperance societies,—of which he was himself a faithful member to his dying day,—and literary unions ; and, to a faithful exposition of “the truth

as it is in Jesus," added the powerful example of a holy life. He laboured in hope. Kilsyth had in the former century been the scene of a great awakening, when Mr. Robe was the minister. Many had been brought to the Lord in that memorable epoch, and prayer meetings instituted then remained to the time of Mr. Burns. This greatly encouraged the heart of the new pastor. He perused with deepest interest the Session records of the period of 1742 and succeeding years, and was stirred to hope and pray for a similar blessing on his own labours. While willing to wait, he was earnest in his work. In the year 1822, he preached upon the subject, when he had newly perused the MSS. records kept in the church. During the next sixteen years he introduced the same theme, and fixed the heart of faith and prayer on the desired object. In 1838, he resolved upon a most impressive experiment. He announced that on the anniversary of the death of the Rev. James Robe, who had been minister of the parish in the time of the great revival, he would stand on the grave, and preach from the Hebrew text engraven by their former pastor on the stone after he had buried his wife. The text was Isa. xxvi. 19. There was a great assembly on the occasion. Mr. Burns spoke with much fervour, and made a most solemn appeal to the audience. One of his highly honoured predecessors lay beneath his feet, the fathers of the people were beneath theirs. Soon they would all pass away. Now was the accepted time. Preaching the same doctrine as the minister whom the Lord had so signally blessed, he pressed them to accept that gospel and be saved. A deep impression was produced, and towards the close of 1838, anxious souls were finding

their way to the manse inquiring, "What must we do to be saved?"

In 1839, the shower of blessing fell more copiously than even the minister anticipated. At the communion season in July, his son, William, then taking charge of the congregation of the devoted M'Cheyne at Dundee, preached with extraordinary earnestness and power. At a special service designed for the market-place, but adjourned to the church on account of the rain, the people were melted under the word. Their strong emotions made the preacher's voice for a time quite inaudible. Many were awakened; all were serious. On succeeding days great crowds assembled to hear the word, and so intense was the spiritual concern, that they were unwilling to disperse. All the time between public services was occupied in conversing with inquirers. Religion became the only topic of interest in the parish. Many were brought to Christ. Many more were aroused; and sin for a time hid its face. At a special communion held three weeks after the awakening, about one hundred new communicants were admitted to the Lord's Table. The assembly on that occasion contained no fewer than from twelve thousand to fifteen thousand people. There were many eminent ministers present, and preaching was kept up for several days. The Lord wrought with the word, and persons from other localities returned to spread the reviving influence in their own neighbourhood.

What a marvellous answer was this to the faith and prayer that had laboured in hope so long! But the blessing was not confined to Kilsyth. All who have perused the memoir of the seraphic M'Cheyne must be aware of the revival work in Dundee under the preaching

of Mr. W. C. Burns. Similar awakenings took place in Perth and the neighbourhood, Aberdeen, Ancrum, Jedburgh, Kelso, and in various districts of the Highlands. It was specially remarked, that where the revival of the year 1742 and those which followed had occurred, this refreshing fell. Ministers received a new baptism, and very many persons were spiritually born to God throughout Scotland. The Spirit was preparing the Church there for the ordeal to be passed through in the memorable 1843.

The test of time has been applied to the revival of 1839; and it is interesting in the present epoch of similar movements to know that the impressions then made, and the hopes then entertained, have been fulfilled to a most encouraging extent. Mr. Burns continued in that parish for twenty years after that era, and his full conviction was, that there had been a great outpouring of the Spirit, of which the fruits remained in very many souls. But the whole history of revivals attests the same. Results have proved the genuineness of the Spirit's breathing upon souls on a large scale. It has been by these striking and sudden upheavals that the spiritual life of the Church has been aroused. These have been the revolutions which have reformed, purified, and extended Christ's cause in Christian lands. The present time is but the enlarged expression of periods of awakening from Pentecost downwards.

In the year 1843, Mr. Burns united with Dr. Chalmers and nearly five hundred of his brethren, in surrendering his benefice and connection with the Establishment. It was a trying experience to leave the church where he had preached for twenty-two years, and where he had

seen so much of the Lord's power ; nor was it less painful to leave the manse endeared by many domestic circumstances. But his mind was made up, and "without a murmur he laid his earthly all at the feet of that Master whose cause, as he believed, demanded the sacrifice, and signed the irrevocable deed of renunciation with a firm and unshaking hand." On returning home after this, he went as usual to his manse, but found his family and furniture removed. A house in the village had been taken ; and his ever-thoughtful and anxious wife had sought to smooth his sorrows by a removal ere he returned. As he stood by the empty house, two of his faithful people met him, and led their attached pastor to his Disruption abode. The people rallied round their minister, and soon a new church and manse arose. He continued to labour with less parochial, but more pastoral care ; and though he "cast sometimes a pensive, yet never a lingering look to the heritage he had left behind."

In 1850, he reached his jubilee in the ministry, but he declined any public recognition. He was still able for his beloved work, though years were weakening his strength. A colleague was associated with him in the ministry in 1854, but he was able to preach even on the 27th March, 1859, in the sixtieth year of his ministry. On the 8th May—a sweet Sabbath morning—he fell asleep in Jesus. His last experience was the calm radiance of a sun that had shone almost without a cloud for eighty years. He had no doubt of his acceptance, and frequently exclaimed, "Let me away ! Lord, take me home ! I die in peace—I am willing—into thine hand I commit my spirit—thou hast redeemed me, O Lord

God of truth. I desire to depart, and to be with Christ." It was added, "Yes—and I will see his face, and I will behold his glory—glory, glory, glory! Come, come away—I hear his voice—let me go. Thanks, thanks be to God who giveth us the victory—thanks to God for his unspeakable gift." He enjoyed hymns sung to him—especially that one—"Children of the Heavenly King,"—and audibly joined, shortly before he died, as the last line of each verse was sung. It thus concludes,—

"Lord, obediently we'll go,
Gladly leaving all below;
Only Thou our leader be,
And we still will follow Thee."

Then taking up the idea, he gave his last words to his family as they stood around his bed, "Children of the light and not of the darkness, walk as children of the light—children of the light—children of the light."

Thus died the father of the Free Church of Scotland, and devout men buried him near the spot where "he had preached the glad tidings of the resurrection and the life twenty years before." He has left a son in the ministry in Dundee—successor to Mr. M'Cheyne; another a devoted missionary in China, whom the Lord has greatly blessed in the saving of souls, both at home and abroad; and honoured to translate "The Pilgrim's Progress" into the language of 400,000,000 of people. He left two of his daughters in the manses of the Free Church as ministers' wives, and his widow, after fifty years of happy union with him, still remains. He has left besides the fragrant memory of a beautiful example of earnest, unctional, and successful ministry—which, perpetuated by the biography just given to the Church,

may teach us, and many more to come, what ought to be the single aim, the simple faith, the unceasing prayer, the untiring industry, and the anxious expectation of a minister of Christ. "The first teachers of Christianity," he remarked in a valuable lecture on Revivals, "had no devices, but those of plain truth, and strong faith, and humble boldness, and fervent love; and the giving themselves to prayer and the preaching of the word. Let it be said of us as of them,—'We believe, and therefore speak; we feel, and therefore persuade; we desire to do nothing *against* but *for* the truth, that God in all things may be glorified through Jesus Christ, to whom be glory now and for ever.'"

"Sweet was the journey to the sky
The holy prophet tried;
'Climb up the mount,' said God, 'and die.'
The prophet climbed, and died.
Softly, with fainting head, he lay
Upon his Maker's breast;
His Maker soothed his soul away,
And laid his flesh to rest."





XVII.

THE REV. JAMES ALLAN, M.A.,

PREACHER OF THE GOSPEL.



MIDST the animosities which ecclesiastical controversies occasion, there is generally a spiritual awakening of souls. Periods of polemic strife have often been eras of religious revival. Many were savingly led to the Divine Redeemer in the great Arian controversy, when the truths respecting His Godhead were discussed. The Reformation of the sixteenth century was more than a protest against Rome; it was the birth-time of souls. The Puritan age was more than dissent; it was revival. In like manner the ecclesiastical conflict which terminated in the Disruption of the Church of Scotland was marked by other signs than disputed settlements: there were spiritual awakenings. Many were led to inquire after salvation, and new life to God was the result of party strife. The subject of this sketch was a spiritual fruit of the ten years' conflict. Though at first a spectator from the platform of another communion altogether, he mixed in the arena in a struggle for the deliverance of his soul.

JAMES ALLAN was born at Huntly, Aberdeenshire, about the end of the first quarter of this century. His father belonged to the Scotch Episcopal Church, in which

he was also brought up. His mother, we believe, was pious, and attended the ministry of the Rev. John Hill, of the Congregational Church—a devoted servant of Christ. James Allan, however, grew up a careless and thoughtless lad. During the period of the suspension of the recusant Presbytery of Strathbogie, ministers from other parts were sent to preach in the parishes. At Huntly James Allan attended their ministry, and was awakened to spiritual concern. He had little interest in the conflict which occasioned the unusual action of the Church at that time, but curiosity led him to mingle with the auditory who listened to some of the most eloquent and evangelical ministers from the chief towns—and in his case it was a time of mercy—when he was convicted of sin and led to the Saviour. His convictions were very deep, and his spiritual struggle hard, but his faith became correspondingly strong, and his devotion fervent. Of a melancholy constitution, he was frequently subject to depression and walked in darkness; but he soared higher than most in devout contemplation, and realized more of the love of Christ in his soul.

After his conversion his thoughts were directed to the Christian ministry. His preliminary education had been scanty, but he applied himself to his studies with great ardour, even beyond a legitimate stretch, and gained a bursary at the University and King's College, Aberdeen, in the year 1843. The writer matriculated in the same year, and was a class-fellow of Mr. Allan. At that time he was known to be thoroughly decided and peculiar. His constitutional eccentricities added no doubt to his peculiarities. He was an earnest student, and conscientiously faithful to the duties of his classes, but his un-

timeous hours and intense application told seriously on his bodily frame. He graduated M.A. in 1847, and after the usual preparatory examination by the Presbytery, became a student of divinity, first at Aberdeen and then at Edinburgh, in connection with the Free Church. When his course was ended he was licensed to preach the gospel. His uncertain health interrupted his progress considerably, and it was some time before he was able to enter on the full probationary work of the pulpit. He laboured at first in Aberdeenshire, then went to Canada. The climate of the latter was too severe for him, and he returned to Scotland. He resided for a short period at Rothesay, and was sufficiently recruited to take an appointment to preach at Hillhead, a new station near Glasgow, in 1854. It was here that his character was fully disclosed, and his labours crowned with spiritual blessing.

One who was much with him then, and had ample opportunity of observing his piety and ministerial fidelity, has thus written of him:—"I remember when Mr. Allan first came to Hillhead. It could easily be seen that he was the man suited for such a place. His tall form, with grave countenance, added much to that impression. His first appearance was on a prayer-meeting night in the school-room; his address was simple and telling, and one could easily see that his anxiety to win souls that very night was *intense*. And he was not disappointed, for there are not a few who can date their first impression from that night."

He at once began his work, and organized district visitors, on Dr. Chalmers's plan, to go from house to house and invite the people to church. He had fifteen such

helpers, and, on an average, gained by their labours fifteen new hearers every Sabbath. "The visiting agency ere long relaxed its efforts, just because of want of accommodation, the large school-room being filled to suffocation every Sabbath. He was not above a month or two there when the Lord began mightily to work by him. Several strong men and women were forced to raise the cry, 'What shall we do to be saved?' and rested not till they fled to Him whose blood alone cleanses from all sin. . . . The whole district for a time seemed impressed with eternal things." "His preaching was felt to be like fire, because it was with the Holy Ghost and with power. A stranger that heard him one day said, 'One feels under it as if eternity was all around.' It was his practice to bring nothing to the pulpit but what was got with labour and *much* prayer. In preaching on the law, it was his great desire to be so much impressed with love to souls that nothing harsh might be uttered. So faithful and searching were his sermons, that it became difficult for a mere professor to sit under him without being found out; hence his preaching became offensive to not a few."

"His labours were great; it was no uncommon thing for him to go away, after preaching twice, and visit till nearly nine or ten at night amongst those who, during the week, had promised to come out to the church on Sabbath but had not come. As he went along he was always dropping a word for his Master. . . . *He lived for nothing else amongst us than to win souls.*"

Such is the testimony regarding him by one of his flock at Hillhead. This witness is true. Having known Mr. Allan for many years, we can corroborate the evidence. He was a man in earnest about his own soul, and when

charged with the spiritual care of others, he burned with desire to save them. When absent from his people, as he had early occasion to be, he wrote such letters to them as indicated how much he longed after them all in the bowels of Jesus Christ. He travailed in birth for their conversion. Many of his letters have been published, and passages could be extracted from them illustrative of this intense desire to bring souls to Christ. "I have not the slightest wish to return," he wrote, "except for the purpose of doing good; but I do think there is much people yet to be saved among you and around you, and therefore I long again to preach the Word of Life among you. I am anxious for all, but still more for those who have but begun to be in earnest." Writing to another,—one of his converts there,—he declares, "I think I can say with Rutherford, Your heaven will be two heavens to me." His faithfulness to souls in his letters to them was very marked.

As he advanced in grace he evidenced much of the same features of spiritual character as shone in Samuel Rutherford, whose "Letters" were his delight. His early experience was like David Brainerd's, but latterly it was more like Robert M'Cheyne's. He was full of love to the person of Christ, and glowing in his commendation of the Saviour to both saints and sinners. He ever felt it did his own soul good to care for the souls of others. "One of the best means of maintaining spirituality of mind," he wrote to a friend, "is the habitual endeavour to do all the spiritual good we can all around us. It is just as good for us as it is for others to cultivate a missionary spirit. I found, when on board ship, that I received no little damage because I made so few efforts to

do good among passengers and crew. It is well perhaps to have some one soul or souls specifically in view, whom we may ply with our counsel, and for whom we may make more special supplication. More than most means of grace in point of usefulness has been the attempt to address anxious souls. I have felt while doing so as if in a better world."

He was not long allowed to remain at Hillhead. His health was weak, and his ministerial fidelity made him enemies who frustrated the efforts of his friends to have him settled there as a minister. He therefore left, we believe, in the beginning of 1855. But he obtained as his successor one of his dearest friends, the Rev. David Sandeman, then just licensed to preach, and who was well able to sustain the good work which had been commenced under Mr. Allan. His labour there was short, as he decided to offer himself to the missionary work in China, from which, after a year's service, he went to glory.

Mr. Allan sought to get his health invigorated by a residence in England and by a voyage to Jamaica, but without much effect. Friends who knew his worth freely provided for his wants. Among these was the Duchess of Gordon. He was able to preach for some time; and we have a happy recollection of our last intercourse together while he took temporary charge of a station near Manchester, then under our ministerial oversight. His preaching there was as earnest, fervent, and searching as ever, and made a deep impression. In 1858 he went to his sister's at Bretton, near Wakefield, in Yorkshire. He still hoped to have his days prolonged, and opportunities for saving souls enlarged. But the Master ordered other-

wise, and the servant acquiesced. When he was laid on his bed of sickness a friend said to him, "What do you think of Christ Jesus?" He held out his hand, and his countenance brightened much, then he clenched his hand, saying, "He is *mine!*" He often folded his hands together, and said, "My dear Redeemer." His ruling passion was strong in death. He daily wrestled in prayer for the conversion of those around him.

On the 8th of September 1858, without a cloud on his soul, rejoicing in Christ, and *longing to go home*, his redeemed spirit entered the eternal world. His career was very short, but he has left his mark with deeper impression than many even good men have done after a long ministry. The secret of his success was this: he was deeply concerned about his own soul, and had a corresponding intense desire for others. He lived in Christ, and worked in the spirit of Christ.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."



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